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TEMPORAL RETRIBUTION.

The article below is from a valuable discourse, which ought to be preserved and often read. It was preached on the occasion of the Cholera, Aug. 9, 1832, by that excellent and lamented brother, since gone to his heavenly rest, ELIJAH POSTER, at that time pastor of the Baptist church in Salisbury and Amesbury, Mass. "The memory of the just is blessed," and our beloved brother has left a character so pure, so amiable, so worthy of respect, that any thing written by him, associates ideas of exalted and sanctified interest. "Though dead, he yet speaketh;" hear him, ye who yet linger on these shores, encompassed with so many cares, assailed by so many temptations, exposed to so many calamities, and so liable to forget that the "graves are ready" for you, and that your spirits shall soon be summoned to the tribunal of "the Holy One who inhabiteth eternity" and "will judge the world in righteousness."

JOEL 2-17.

"SPARE THY PEOPLE, O LORD."

This is a part of that form of prayer made to be presented by the priests, at the altar of Jehovah, when the people of Israel were threatened with unusual calamities. This people had for many years deserved the judgments of heaven; but because judgment against their evil work was not executed speedily, their hearts were fully set in them to do evil. Because, in the height of their impiety and rebellion, they had enjoyed outward prosperity, they presumed they would never be visited with the rod of correction, on account of their deviation from the precepts of their God. If any calamity overtook them as a people, they were disposed rather to account it as the result of some natural cause than to recognize it as a token of the divine displeasure. Thus the judgments of God had no salutary effect upon their hearts or their conduct, because they would not look at the mighty hand which dispensed them upon the disobedient subjects of his government.

Lest the foreseen calamity which was then about to fall upon the land, should likewise lose its effect upon their minds, God, by the mouth of his servant foretold its approach, and in what way it might be averted. He bade them to "turn unto him with all their heart, and with fasting and with weeping, and with mourning, and to rend their hearts and not their garments." He bade them to "blow the trumpet in Zion," to "sanctify a fast," to "call a solemn assembly," to gather the old and the young, to let no one excuse himself from presenting himself before the Lord. He bade "the priests, the ministers of the Lord, to weep between the porch and the altar," and to say, "Spare thy people, O Lord."

There are not wanting in our day, and among us, those who profess to believe the Bible to be the word of God, but at the same time, pronounce such measures to appease the Deity, heretical priestcraft, calculated to affect only the minds of the weak, the bigoted, and superstitious; who wonder at the stupidity of the people for supposing that, by such a religious excitement and by such a process of prescribed duty, they can ward off a calamity like the famine or a pestilence; and who think that those only act like men of sense and reason, who feel themselves to be above the servility which superstitions impose. We fear it would be labor spent in vain upon these persons, to tell them that such duties are not of man's prescription, but are inculcated by the great God himself, and that infinite Wisdom has devised this method for guilty creatures to ward off his own threatened, deserved and impending judgments.

On this day of solemn assembly, called as we are by our chief magistrate, and summoned by more loudly by the voice of providence, to humiliation and fasting and prayer, it becomes us to turn a deaf ear to the blind sophistry of infidelity, and in accordance with the counsels of eternal truth, to say, "Spare thy people, O Lord."—Why should we?—I answer—

I. The calamity which we dread, and which we have met to deprecate, is a judgment of God.

We are too much disposed to forget the overruling hand of providence, while we solitarily scrutinize second causes. When we discover that there are obvious natural reasons why any thing should take place, we too generally rest satisfied without extending our researches any farther. We should have more just conceptions of the nature of God's operations, if we would cast a look beyond these second causes, and behold behind them the place for the hiding of his power. This idea is capable of a very familiar illustration. Look at yonder factory—Behold all its complicated machinery. Every thing seems to move so as to produce the intended result. If we did not know, we should try to discover the cause of all its movements. Should a stranger inquire, What is the cause of all this motion of wheels, of spindles and of looms? we should say, It is the great wheel below.—Should he ask, What causes this great wheel to revolve? we should reply, It is the weight of the water which falls upon it. Should he ask, What gives weight to the water, we

should answer, The power of gravitation or the attraction which exists between the water and the earth. We might show him that this is a universal phenomenon in the material world, and constitutes one of the grand laws of nature. Up to this point of knowledge even the infidel can penetrate, and may talk learnedly and lucidly of the connexion of these different causes, and the harmony of their operations. Should the stranger, however, request him to explain what he means by the attraction of gravitation, he would be silent—he cannot tell what that is, to which he has given the name. The true philosopher would call it the constant exertion of almighty power. Thus should we pass from the effect, through all the intermediate causes, directly to the first cause, we should say, God moves the factory or else it would not move; but in doing this he makes use of human means.

There are obvious natural causes, why the winds sometimes blow with violence, and again are restrained, and why the rain sometimes descends in torrents and is succeeded by the smiles of an unclouded sun. There are causes why the floods sometimes swell beyond their accustomed bounds, and sweep away the works of nature and art—why famines and pestilences depopulate the world—all this is admitted; but none of these things take place without the providence of God. He gives direction to all these occurrences, and makes them productive of the end he has designed. He conceals himself behind the array of providential occurrences, so that he is not always observed; he hides himself in clouds of darkest mystery, while he gives energy to every movement, and, in this manner, gives scope for the faith of his creatures in the truth of his positive declarations. He poured forth upon a corrupted world the mighty flood; but man saw him not driving through the circuit of heaven in his cloudy chariot—they heard him not calling upon his elemental ministers to execute speedily their wrathful commission—his hand was not seen in the act of smiting the earth with ten thousand thunders, or in the act of breaking up the foundations of the mighty deep. Yet Jehovah was the avenger, he executed the dreadful deed; and a rebellious world sunk beneath the waters of an unbounded ocean.

Ever since this great catastrophe of man, has disease and death moved over the face of the earth with strides more rapid than before. The term of human existence has been shortened. The catalogue of the dead has been extended beyond that of the living, until this earth, which to the eye of voluptuousness and sensuality seems a paradise, has become the grave-yard of mortals; and the present generations are like mourners, walking over the graves and reading the monuments of the departed. "Dust thou art, and unto dust shalt thou return," said God to the first man, the truth of which threatening has been tested by the history of all his descendants. God has deposited in the tomb the successive generations of men; but in so doing he has made use of means. The water, the fire, the air and the earth have all been instruments in his hand. He has commanded the water to overflow, and the fire to devour the subjects of his wrath. He has charged the atmosphere with pestilence, to wither up their strength, and to multiply the avenues of death. He has kindled volcanic fires beneath the mountains' deep foundations, and cities have been buried and buried beneath their glowing cinders. Though these may all appear to result from certain causes denominated natural, they are so many dependent links of a chain which is fastened to the throne of Jehovah, and is moved and regulated by the counsels of infinite wisdom.

The dreadful scourge of man, which now for many years has been moving from east to west, and which has at length begun to make its ravages among us, may have originated from some natural cause—may have been propagated by natural causes; but whatever these causes may be, they are only the lower and more visible links of this great chain of which I speak, upon which are suspended in all their variety, the sublimity of destinies of all mankind. I fully admit that this disease is produced and sent abroad by the process of nature; but what is nature itself but the common routine of Jehovah's operations? It requires no less the divine power to effect it in the ordinary course of providence than in a manner decidedly miraculous.

To doubt this would be to become an infidel—would be to deny God the management of his terrestrial province, and to make chance or contingency the presiding deity of man. Against such a delusion God has balanced the weight of his own explicit and positive declarations. "The earth is his own. He made it, and sustains it, and the very elements are his servants. Man will never be in a position to gain the approbation of his Maker, until he acknowledges him to be his Sovereign, in whose hand is his breath, and whose are all his ways."

If it is God who inflicts these great calamities—if they are the rod which he vibrates in his hand—if they are his servants to come and go at his bidding—if "none can stay his hand, or say unto him, what dost thou?" then, it is plain that in him alone is help to be found; he can spare the people and say to the destroying angel, "Stay thine hand." How appropriate to our condition, then, is the language of the text—"Spare thy people, O Lord."

MAN BEFORE HIS FALL.

The Spirit of God had moved upon the face of the waters. The Almighty had said, Let there be light. Chaos had obeyed the great command, and the world was created. Then by the same Eternal Word the Sun, Moon and Stars which were not, were. Then he in all his brightness and majesty, she in her innocence and beauty, and they in the proportion and splendor of that picture which they present to the eye; appeared in the firmament of heaven. Then was motion applied to the great wheel of creation—motion, and that regular and perpetual. Then was the revolution to this vast globe, which brings us Day and Night. Then did she wind her way, a stranger, in space unknown to her before, around the "king of day." Then did the rain and dew descend; and Nature shone resplendent when they came. Then were the grass, the herb and the fruit tree. The fowls of the air, and the creatures of the deep, were then. Then all was good—and man was not. But the Word spoke again. He said let us make man; and man was made. He stood forth a bright and perfect image of his Creator. Immortality threw her veil around. Holiness and purity were the only offspring of his heart. Perfection marked his whole animal constitution, and dwelt in every thought and emotion of his soul. How delightful and ennobling to contemplate man in this situation! A angel of light—A being from God—spotless as his Maker—free from sin as the soil upon which he treads; and exalted as the broad concave above. To his power, Earth, sea and sky, fix no limit, all else that he sees upon it, is under his dominion. Beast, bird, and insect, are his subjects. He beholds territory and space for physical and mental exertion. In his bosom no corrupt passion resides; no love of empty praise and worldly honor; no spirit of haughtiness and vain ambition, no delusive pride, no enmity to his God, or to any thing that is or may be created. All is Paradise. The beauties of Eden are spread out before him. He walks amidst the blooming trees, and enjoys the deliciousness of their productions. He gathers her flowers; and feels a pleasure in their rich odors. He can wander upon the banks of the mighty river that waters his garden. He can follow in the sublimity of his thoughts until he perceives it separate and commit its channel to the Priests, Hailah, Gihon and Euphrates. He knows not the changes of time. He calls Eden his eternal land of enjoyment. He knows not that a single tree will ever put off its blossoms, or that a single flower will ever fade. He enters the presence of his only companion, pure and spotless as himself, the same as when he first came from the hand of his Creator. This was man before his fall. But man sinned—man fell. The earth felt it and lamented. Nature wept for her original beauty. The tree hung down its branches in mourning, and surrendered its foliage for a covering to its possessor.—*Lowell Messenger.*

From the Temperance Journal.

LIQUOR SELLERS' MEETING.—No. 2

The report of the Committee is subscribed by Daniel L. Gibbons, Josiah Bradley, Moses Williams, Richard D. Tucker, Thos. Dennis, Thomas B. Wales, Joshua Sears, Abel Phelps, Silas Pierce, J. Vincent Browne, N. Thayer, Jr., Philo S. Shelton. It is to us a matter of unaffected surprise, that some of these individuals, for whose good sense and prudence we have entertained a sentiment of respect, should have given the influence of their names to a document like this. Yet wherefore should we marvel? One individual commonly prepares a report, and the residue of the committee, after a hasty reading by the framer, give it their assent, as a matter of course. Such is a charitable construction; for, whoever may be willing to stand sponsors for this unhappy banding, it had better never have been born, than have come into this world, with such imperfections upon its head.

Leaving all its grammatical and orthographical errors to be corrected by the manufacturer at his leisure, let us go at once into the merits and demerits of this remarkable document.

It commences as follows: "The Committee who were chosen to take into consideration the subject of the license law recently enacted, to devise a system of measures best calculated to avert its apprehended evils, and to procure its repeal, have attended to the duty assigned them, and report—

"That, in their opinion, the object proposed, or the subject to be considered, is one of vital importance, requiring the dispassionate deliberation, and temperate, but decided action of that portion of our fellow citizens who believe their interests will be injuriously affected, and rights and liberties which they are not disposed to compromise or surrender unwarrantably intruded by the operation of the law, or by an abuse, hereafter, of the power which it asserts."

"The apprehended evils" 14,099 paupers relieved in this Commonwealth in 1837, and of these 7,590 made paupers "by intemperance in themselves and others." So saith the report of the Secretary of State. The chief these "apprehended evils" is the prohibition of the traffic whereby these drunkards are made. "Rights and liberties?" Of all these rights and liberties, the most important upon the present occasion, is, the right to make and sell the means of drunkenness, and to grow so enormously rich by the traffic, as that one dealer alone should feel strong enough to threaten an expenditure of \$10,000 for the overthrow of an established law of the Commonwealth!

The report proceeds:

"The subject is important, not only on account of the immediate prejudicial effect of the law upon the interest of men, who have, hitherto, conscientiously believed they were engaged in a business, which if honestly conducted, was a reputable, an honorable, and a necessary business, sanctioned by immemorial precedent and example; but it is also very important, as it affects, or may bear upon certain fundamental principles, personal and political rights, and the unalienable freedom of man, in a manner consonant rather with the genius and spirit of a despotic, than of a republican government. They think the law an impolitic, unreasonable and arbitrary act; that it unwarrantably interferes with the exercise of the indefeasible liberty of private judgment and action in matters in which the people, from time immemorial, have felt conscious that they possessed an inherent right to exercise it; that it asserts principles, and assumes power, not only not contemplated or intended to be granted by those who framed and adopted the constitution, but in manifest derogation of provisions and declarations intended to secure and perpetuate privileges and liberties, in relation to which the law assumes the power to deprive them."

Here is a prodigious amount of false doctrine in a remarkable small compass. As to the antiquity of the traffic in the means of drunkenness, there is no doubt of it. It is as old, beyond all question, as the idolatry among the Polynesian isles. In the opinion of a vast number of grave and intelligent men, it is thought, at the present day, to be more ancient than honorable. The tippler is an idolater, and the maker and vender of intoxicating drink are manufacturers and providers of idols, inexpressible more mischievous than carved images. There is no reason to be given, wherefore the march of morals should not go forward, *pari passu*, with the march of physics. The mere fact of antiquity cannot be permitted to shelter absurdity from examination. It would be as ridiculous to believe the traffic in ardent spirit other than morally wrong, because our fathers were in the dark, as to believe that the blood does not circulate in our bodies, because, for fourteen hundred years, the whole world was in the dark. Antiquity, therefore, by itself, proves nothing. Indeed, antiquity and rottenness are frequently found together.

As to the declaration that the traffic in the means of drunkenness, is, was, or ever can be a "necessary" business, that false doctrine is, we presume, sufficiently exploded. A man in health no more needs intoxicating drink, than to use an old Spanish saying, "a tond needeth a tail, or a duck an umbrella." How the new license law can be said to interfere with the right of "private judgment," we cannot perceive. This phrase was probably thrown in by mistake with "fundamental principles," and "indefeasible liberty," and "political rights, declarations, derogations, and provisions," to give the passage a suitable rotundity.

The notions advanced in the last extract from the report, are extended and enlarged upon in the following passages, which we shall present hereafter, with a running commentary. COMMON SENSE.

GERRIT SMITH'S LETTER TO JOHN TAPPAN.

CONTINUED.

How far your Board have followed the plain teachings of the Bible, and endeavored to show their patrons what are acceptable gifts, I do not know. I can witness that they have not been entirely delinquent in this respect. Oftentimes have I received from their sheets that set forth in God's own language, the spirit in which gifts to him should be made. And furthermore, these sheets, as they inculcated the duty of giving freely and liberally, were adapted to my case, and to the correction of the faults which characterize my gifts. I am not informed that your Board have been equally faithful in supplying others with admonitions peculiarly adapted to them. I am not informed that they are in the practice of reminding their patrons in those parts of our country where wealth is for the most part obtained by robbery, that God says that he hates robbery for sacrifice. It may, perhaps, be said that these patrons, though the Board were to sound the Divine testimony continually in their ears, would nevertheless deny its applicability to themselves, and deny that they are guilty of offering robbery for sacrifice. Were those patrons to assume this attitude, it would in no wise diminish the obligation of the Board to repeat the rejected testimony, whilst it would devolve on it a further duty, the duty of explaining wherein these patrons are guilty of offering robbery for sacrifice. The prophet Malachi faithfully pointed out to him who gave deceitfully and hypocritically to the Lord, how he was guilty. The offender "brought that which was torn, and the lame, and the sick;" and whilst he vowed and sacrificed "unto the Lord a corrupt thing," he had "in his flock a male." Now, as Malachi explained in the case of deceitful offerings, so, if there be occasion, let your Board follow the safe and binding example of the prophets, and explain how it is, that a portion of the contributors to its treasury are guilty of offering robbery for sacrifice. Let your Board but deal honestly with its slaveholding contributors, (for they are the robbers to whom we refer,) as the prophet dealt with deceitful givers, and an actual case, in which they will be called on to decide whether it is proper for them to receive a slaveholder's gift, will very seldom, and most probably, never occur. Let your Board flash upon the eye-balls and thunder in the ears of slaveholders, God's testimony against those who offer robbery for sacrifice; and let it moreover explain wherein they are robbers, and wherein their oblations are the fruit of robbery; and this fidelity will secure its treasury against the gifts of slaveholders, as effectually as did the flaming sword in the garden of Eden against intruders. Hitherto your Board has pursued an opposite course, and hence have the gifts of slaveholders flowed abundantly into its treasury. Is it not obvious, that, in pursuing this opposite course, the Board have gone counter to the Bible? Nay more, is not this opposite course inconsistent with its own own practice toward some of its patrons—towards those of them, who needed, and whom it has therefore visited with, admonitions to be more free and liberal in their gifts?

The course of the Board hitherto has been such, as to invite rather than repel the slaveholder's gifts; for it has been such as to teach the slaveholder, that his oppressions constitute but a light sin, if, indeed, any sin at all, in the eye of the Board. Slaves have been hired, and even bought, on account of the Board, though I believe this practice has now ceased; and I cheerfully admit that it was never pursued with motives of gain. When the Board increases its number, the fact, that a candidate is a slaveholder, is no objection to his election. And, who should succeed in becoming its last appointed Secretary, but the Rev. Wm. J. Armstrong of Virginia—that eminent hater of the cause of abolition, who, in one of his communications, charges upon abolitionists a "violent, reckless, and wicked spirit!" It may not have been to soothe and please slaveholders, much as it looked like it; but it certainly was not to please abolitionists, that Mr. Armstrong was raised to his present responsible and honorable office. That your Board are not disposed to offend the slaveholder, may be inferred from the tone of the pamphlet you have sent me. This pamphlet, which I presume, expresses the sense of the Board, says, that a division in our religious and benevolent societies about slaveholding, is no more proper than would be "similar divisions founded upon different and conflicting views, which the friends of these societies entertain on other great questions of morals and politics." We have it, therefore, on the authority of the American Board of Commissioners for Foreign Missions, that there is no less reason for our going on harmoniously with a slaveholder, in a religious or benevolent society, than with one, whose views about the tariff, or the currency, differ from our own.

Your Board is evidently at disagreement with God. He tells robbers that he hates robbery for sacrifice. Your Board, on the contrary, avoids ruffling the self-complacency of the robbers, who contribute to the treasury, and smooths the way for these gifts. The pamphlet under consideration declares that your Board "has nothing to do with slavery," and that it does not "feel obliged to look after and condemn" it. But politics in the eye of worldly prudence, as is this difference to slavery, how unlike is it to that plain and frank dealing with corrupt contributors to the treasury and altar of the Lord, of which we have obligatory examples in the Bible!

But your Board may say, and to be consistent with some things they have said and done, they must say, that the slaveholder is not a robber; and, therefore, that their duty towards him can, in no wise, be inferred from God's declarations respecting the sacrifice of robbers. It must be admitted, that, in case the slaveholder be a robber, your Board are, in view of the scriptural reasons adduced for it, bound to express their abhorrence of his sacrificial gifts. The question, whether the Board has been right or wrong in refusing to express this abhorrence, turns clearly on the further question, whether the slaveholder be, or be not, a robber.

Is not the American slaveholder a robber? I ask not what he is in the public opinion. In that he may be a generous, chivalrous, and high-souled gentleman. I ask what he is in truth and in fact. Public opinion is an unsafe guide in ascertaining what is morally right or morally wrong. Mr. Graves, whose hands are stained with the blood of poor Cilley, justifies himself on the ground, that public opinion, which sanctions duelling, is the paramount law of the land. A dozen years ago, it was no crime, in public opinion, for a man to get a living, and to roll up wealth, by destroying the bodies and souls of his neighbors, with intoxicating drinks. Now, public opinion may be as wrong on the subject of slaveholding, as it ever has been on the subjects of duelling or rum-selling. I repeat the question:—Is not the American slaveholder, in truth, and in fact, a robber? For abundant and unanswerable proof that he is, I refer you to the slave code, which he himself has framed and adopted. Says this code: "All that a slave possesses belongs to his master;" and again: "Slaves are incapable of inheriting or transmitting property." Can it be denied, in view of this code, that the American slaveholder is a robber, and a self-convicted robber? And can it be denied, in view of this code, that his unhappy and outraged subjects and victims are robbed of their property, and of all their property, and that too, deliberately and systematically? But the robbery of the slave does not end here. The deprivation of his property and earnings, of his right to acquire, inherit and transmit, bears, indeed, no comparison to that sweeping, annihilating robbery which the slave, and the slave only, is called to suffer. He is robbed of himself. His right to his person, his mind, his will, is abrogated; and he is struck down from the glorious heights of manhood, to a place amongst chattels and merchandise. In proof of this, I quote from the southern laws, that "Slaves shall be deemed, held, taken, reputed, and adjudged in law to be chattels personal in the hands of their owners and possessors, and their executors, administrators, and assignees, to all intents, constructions and purposes whatsoever." Truly, if ever men were flagrant and unmeasurable robbers, and that, too, by their own showing, as lawyers say, then are southern slaveholders the such robbers.

Need I say more to make it plain, that the slaveholder is, in truth, and in fact, a robber? I meet a man and he robs me of my money. The next man I meet robs me of myself. The last robber is the slaveholder, and surely the robbery which he perpetrates, is as much more heinous than that which I suffered in the first instance, as immortal, God-like man is of more value than glistering dust.

The pamphlet before me takes the position, that "A portion, and obviously a considerable portion too, of the products of a plantation, does not belong to the slaves who work it, and does belong to its owner and manager, and when appropriated to his use, is not to be regarded as the fruits of robbery, or oppression, or injustice." This position, which is taken to show that slaveholders may be honest and suitable contributors to the

Lord's treasury, is utterly untenable. The whole of the products of the slave-tilled plantation, and the plantation itself, belong, with exceptions, to the slave. The wealth of the south, (I except, of course, that which is gotten by the honest toil of the Quaker, and some others,) is the fruit of the coerced and unrequited labor of the slave, and hence does it of right belong to him; and not to the southern freeman who disdains labor, earns nothing, and consumes, without recompense, the earnings of others. Suppose that from the first peopling of the State of Vermont, the dark-haired persons in it had refused to labor, and had compelled the light-haired persons in it to earn the subsistence of both; and suppose further, that the former had lived luxuriously, and that the latter had been confined to a coarse, scant, and cheap provision for their primary wants—whose, in this case, upon principles of honest and equitable dealing, would be the wealth, the fields and houses, of that State? The question is too plain to admit of a doubtful answer. And yet he, who believes that the negro is a man and entitled to the rights of a man, can as readily answer the question—to whom the wealth of the south belongs—as he can the other question. Revolutionary and startling, as is the doctrine, that the wealth of the south does, in general belong to the present generation of her slaves, it is nevertheless true. What of that wealth they have not earned is rightfully theirs, in virtue of their being the descendants and heirs of the laboring race of the south.

Think you, my dear sir, that they, of whose sacrifice God expressed his abhorrence, because of their robberies, were as envious robbers as southern slaveholders are? There is not a man in New England who believes it. How then can your Board be wholly obedient to the Lord, whilst it not only refuses to express its abhorrence of the gifts which slaveholders make to his treasury, but actually courts and welcomes those gifts?

THE CLERGY OF THE REVOLUTION.

[Extract from the Speech of Rev. GEORGE ALEX of Shrewsbury, before the Worcester County Convention of Ministers.]

And what was the theory, what the practice of the pilgrim ministers of New England? Read their history in their privations and sufferings endured for their unending resistance to the encroachment of civil power on natural and inalienable rights. And who, that is familiar with the early history of the colony of Massachusetts, does not know that wherever a pulpit was set up, the sanctuary rang with the notes of civil as well as religious liberty. I do not say that their views of either civil or religious liberty were always right. I rather wonder that they did so much which deserves our gratitude and our imitation—that they had so far the start of the world, enumbered as they were with its habits and examples of tyranny. Whatever may deny to them, all will concede that, having suffered much in the defence of mankind, they did much, and with great precision of forecast, to establish those liberties on a foundation which coming ages might not shake. Nor will it be denied that whatever they accomplished in behalf of freedom was done by the strength of the principle that morals including the natural rights of man, are the basis of civil government, and that to allow the foundation to be undermined is to bring into ruin all that is reared upon it. Nor were their efforts vain. The principles of liberty which they personally defended, at such sacrifice, which they were so anxious to keep alive in the mass of society, and in which they incorporated the infant mind, came safely down to the period when the American Revolution began another era in the history of mankind. That revolution was the opening of a great political drama, which we believe will end only with the political regeneration of the world. And how far would that political revolution have turned, had not the ministry of New England put its shoulder to the wheel? To this question let the Coopers, and the Chauceys, the Thatchers, the Mayhews, and the Lathrops of our metropolis in its better days, reply. Let those tones of fearless instruction and fervent intercession in behalf of civil liberty which rang from almost every pulpit in New England reply. Let the venerated names of Dought, Trumbull, Spring, Robbins, Thaxter, Allen, and other champions in the army of the Revolution, reply. Though dead they speak: nor will their voice cease to be heard on the hills and in the vales of New England, till the spirit of Independence shall forsake the soil wet with the first blood of her martyrs.

What thought our political fathers on this subject? To this question they give no vague reply. Let me cite a passage from the prologue to that drama of which I have just spoken. It was uttered by that provincial Congress of which John Hancock was President, Benjamin Lincoln, Secretary, and Samuel Adams and Joseph Hawley were under-secretaries. In their session at Cambridge, December 6, 1774, but a few months before the first blood of the Revolution was spilt, they addressed, by special proclamation, the ministers of the colony of Massachusetts in these words:

"In a day like this, when all the friends of civil and religious liberty are exerting themselves to deliver this country from its present calamities, we cannot but place great hope in an order of men who have ever distinguished themselves in their country's cause; and do therefore recommend to the ministers of the gospel in the several towns and other places in this colony, that they assist us in avoiding that dreadful slavery, with which we are now threatened."

Was there no response to this call? Hear it. It comes in that solemn pause between the fight of Lexington and the battle in which Warren consecrated, with his blood, the heights of Charlestown to the liberties of mankind. It was uttered in CONVENTION, and in these words:

"To the Hon. Joseph Warren, Esq., President

of the Provincial Congress of the Colony of Massachusetts Bay.

"Sir: We, the pastors of the Congregational churches of Massachusetts Bay, in our present annual convention, beg leave to express the grateful sense we have of the regard shown by the honorable Provincial Congress to us, and the encouragement they have been pleased to afford to our assembly as a body this day.

"Deeply impressed with a sympathy for the distress of our much injured and oppressed country, we are not a little relieved in beholding the representatives of the people, chosen by their free and unbiassed suffrage, now met to concert measures for their relief and defence, in whose wisdom and integrity, under the smiles of Divine Providence, we cannot but express our entire confidence.

"As it has been found necessary to raise an army for the common safety, and our brave countrymen have so willingly offered themselves to this hazardous service, we are not insensible of the vast burden that their necessary maintenance must induce upon the people; we therefore cannot forbear, upon this occasion, to offer our services to the public, and to signify our readiness, with the consent of our several congregations, to officiate, by rotation, as chaplains to the army.

"We devoutly commend the Congress and our brethren in arms to the guidance and protection of that Providence who, from the first settlement of the country, has so remarkably appeared for the preservation of its civil and religious rights."

CLIMATE OF THE ZWAGABEN MOUNTAINS.

"To the Editor of the *Maulmein Chronicle*.

"Sir,—While reading the remarks in your paper, respecting the salubrious and delightful climate of Maulmein, I was reminded of a spot at the foot of one of the Zwagaben mountains, between twenty and thirty miles above Maulmein, which I visited a few years ago. Perhaps the spot is well known to Europeans at Maulmein; but as I have seen no mention made of it in the *Chronicle*, and have never heard any one speak of it, I conclude it is little known.

"The spot was pointed out to me by the Karens who live in the vicinity. It was in the hottest part of the year that I went to the spot, accompanied by several Karens. The heat at the time was truly oppressive, until we came within thirty or forty rods of the mountain, when the temperature very sensibly changed, and a delightfully cool current of air was felt setting towards the mountain. As we advanced, we saw quite a large stream of water issuing from a cavity in the perpendicular rocks which rose above us to a great height. This stream was clear as crystal and cold as ice-water. The temperature of the air here forcibly reminded me of a cool October day at home. On examination, I found the cold air proceeded from a variety of air-holes on the side of the mountain. The place is certainly worth visiting. It was a luxury to see so clear a stream of water, after having for a long time seen only the muddy waters of the river and its tributary streams. It was a luxury to taste water which so exactly resembled the cold wells at home. It was also a luxury to find a little spot in the hottest season, and the hottest part of the day, which defied the scorching rays of a vertical sun, and made one almost fancy that he had been suddenly transported to his own climate, and was breathing his own native air. The spot is, I should judge, about two miles east of the high peak on which stands the small pagoda, and is on the south side of the range. The mountain itself is probably a vast cavern. I found a small entrance, a little to the east of the stream. One of the Karens went in a short distance, but having no light, he could not be persuaded to venture far. We could hear the fish jumping in the water a long distance inside the cavern. I hope some one will do himself the pleasure to visit the place and explore the cavern. J. W."

SECOND ANNUAL MEETING OF THE N. H. FOREIGN BIBLE SOCIETY.

Agreeably to previous appointment, the Society convened in the Baptist meeting house in New London, on the 27th June, 1838, bro. S. Cooke, the president, in the chair. After appropriate introductory exercises, the Report of the Board for the past year was presented by the Secretary, bro. J. A. Boswell, and on motion of bro. Foss, seconded by bro. Cole, was accepted, and subsequently committed to the new Board for their disposal. The Report of bro. John A. Gault, treasurer, was presented and accepted.

The Society elected the following individuals as officers for the following year:

Ira Person, President. D. D. Pratt, Vice President. L. Hayden, Secretary. J. A. Gault, Treasurer. E. B. Smith, Thomas Rand, E. E. Cummings, L. B. Cole, J. Richardson, H. Tonkin, Directors.

The following resolutions, introduced by bro. D. D. Pratt, were unanimously adopted.

Resolved 1, That the cause of spreading the pure word of God faithfully translated into the languages of the whole human family as speedily as possible, ought to receive the warmest affections of all Christians, and secure their most hearty and unanimous support.

Resolved 2, That we hear with joy and gratitude of the great success of the parent Society, in securing efficient friends and liberal funds for the purpose of giving the Holy Scriptures to the destitute of all lands.

Resolved 3, That this Society be called *The New Hampshire and Foreign Bible Society*, auxiliary to the American and Foreign Bible Society, and that our funds be transmitted from time to time to the Treasury of the Parent Society.

Appropriate and interesting addresses and remarks were made during the meeting by brethren Foss, Cole, Cummings, Person, D. D. Pratt, Rand and Brierly.

N. H. Baptist Register.

From the Christian Secretary.

BROTHER CUSHMAN:—In thinking as I do occasionally, what may be the duties, and responsibility of an editor of a religious publication; my sympathies are so far excited as to render it agreeable, were I able to contribute an occasional sentence, for your paper. As an introduction to these thoughts will you accept, for your disposal, a few words, indited by a phantom of sleep.

In a recent dream, I heard an acquaintance who had standing by him two pair of beautiful oxen just purchased at a very low rate; praying with great fervor, that God

would so aid in the disposal of the stock, that he might make an unusual profit by trading. As an inducement for the Almighty to hear and answer the petition, he promised to consecrate the avails to the cause of missions. The prayer being ended, the friend returned to his business; and was soon heard saying to himself, no one knows how much I gave for the oxen. Before he had time to add, therefore no one will know whether or not I keep my promise; the soul-chilling, and deathlike influence of this inconsistency, prompted me to cry out to the man, God, to whom you prayed, knows. The effort made to impress this truth upon his mind, awakened me from slumber. Never did the light of the most wakeful hour discover to me so clearly, the spirit of Ananias, and Sapphira, working in an individual.

Are there not many secret promises to God, and secret withholdings of the thing pledged, which could they be dreamed out or in some way brought to light, would either make men tremble at their deficiency, or prompt them to come immediately to their duty? Reader did you sell the oxen 'for so much' or is there one unredeemed pledge? If so, remember the cause of missions demands that consecrated sum. Remember also that God to whom you pray will hold you responsible. DREAMER.

For the Christian Reflector.

INFANT BAPTISM.

Mr. Editor,—I have frequently, of late, heard the practice of infant baptism defended, on the ground that it has often been the means of the conversion of the subjects of it. In accounts of revivals in Congregational churches, it has been stated that a large proportion of the converts were persons that had been baptized in infancy; and the inference is drawn, that the administration of this rite to the unconscious babe, has been blessed by God to the conversion of the individual when older. Now if such be the fact, and the inference correct, then the ceremony assumes an importance among the means of grace, not hitherto allowed it, even by its professed friends. But I suspect there is a mistake about the matter, and that the effect is attributed to the wrong cause.

The children of pious parents only are admitted to this rite. Such parents, whether Baptists or Pedobaptists, know and feel their duty to train up their children "in the nurture and admonition of the Lord," and as God works by means, it is but reasonable to believe that He will bless the earnest efforts, and prayers, and instructions, of such parents, to the conversion of their children, even if they have not complied with a ceremony which is nowhere hinted at in the Bible, while the children of irreligious parents are passed by. I believe the proportion of conversions among children of pious parents of the Baptist denomination will on inquiry be found as great as among Pedobaptists; and if so, this argument in support of infant baptism falls to the ground.

My object in writing at this time is, to propose an inquiry into the facts of the case; and I wish to suggest, that Baptist ministers and superintendents throughout this State, make the inquiry in their respective churches, how many have been converted during the year past, and how many of them are children of praying parents. Let these facts be communicated to the Secretaries of the several Sabbath School Conventions to be held this fall, and embodied in their annual reports. We should then be able to judge pretty accurately of the value of the Pedobaptist ceremony, as a means of grace.

I hope these suggestions will be attended to, if not more extensively, at least by the ministers of the Worcester Association; that the main argument of our friends on which they at present depend, may be fairly met, and either disproved or allowed, and in either case the cause of truth may be advanced. II.

To the Editor of the *Christian Reflector*;

Sir,—In looking over one of your late numbers, my eye fell on an article headed "two errors," one of which consisted in the phraseology used in prayer. I wish you had extended your article further, and touched on the phraseology used in exhorting impenitent sinners. I think your remarks respecting our language in prayer, and also in our choice of hymns, were very just. With your permission I will offer a few remarks on the language that is too often used in our exhortations to the impenitent. How often do we hear the minister, after exhibiting the love and sufferings of our Redeemer to his audience, make such appeals as these; "Submit your heart to God," "Bow your stubborn wills," "Pray God to give you repentance," "Give up your sins," &c., &c. Though the minister may mean well in using these expressions, they are certainly widely different from those the Apostles used. What was Peter's answer, when the great multitude exclaimed, "Men and brethren, what shall we do?" "Repent and be baptized every one of you."

What did he say to the Philippian jailer? "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Are the exhortations more successful now than they were then? Then why change them? But the popular phraseology of the day, ought to be regretted on another account, especially in the United States (and this I believe is where it is most prevalent) because it conveys to the mind of the sinner, in my estimation, a wrong idea. In this country, where all is activity and bustle, where scarcely any individual is contented, unless he is doing something, where the universal motto is, "Go ahead," the words "submit," "bow," "give up," &c., convey the idea of doing something, and they set about the salvation of their souls, as laboriously as if it were a worldly affair; whereas all that is required of them, is to believe. They have no purifications to make, no ablations to perform, nothing is asked of them but their simple credence of *Jehovah's* testimony, and their sins are gone, their souls are safe; for Christ hath, long ago, performed all the *working* part of our salvation. All we have to do is, to enjoy the blessings his labors confer upon us. But let no one mistake me. I mean not the mere assent to God's testimony, but the genuine belief of the heart. I mean that "faith that works by love and purifies the heart."

Let the timid, who are always far in the rear of every glorious moral reformation—always so full of caution, prudence, discretion, and wisdom, that they have no "bow-

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, JULY 27, 1838.

FILIAL DUTIES.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

We desire to say a few words to our youngest readers.

Dear Children,—As we intend every week to print something especially for you, we hope that your respected parents will let you have the paper after they have read it, so that you may sit down and read your piece in the Child's Department, and then as much more as you can understand. If you ask your parents to show you some other easy piece and to explain it to you, you will be able to understand something more than your piece, which will do your little minds and hearts much good. But we wish to tell you a few words now, in this your own piece, about your parents, and how you ought to treat them. In the first place, God gave you these dear parents, who were so kind to take care of you before you were old enough to speak, and who so love you now that they do all they can to make you happy. You see, then, how thankful you should be to them, and to God also. If any of your parents are dead, you will remember and love them; for, when they were alive, they loved you, and took the best care of you. And, if your parents are alive, you will pity those dear orphans whose parents are dead, and you will thank God, because he has kept yours alive to take care of you, to clothe you, and feed you, and instruct you in many good things, and especially to tell you about God, and Christ, and the Holy Spirit. They tell you that God made your bodies and your souls, that the Lord Jesus Christ died for you, and that the Holy Spirit can make you good and holy children. You have learned the fifth commandment, which we have placed at the beginning of this piece. Now we want to have you read it again, and to think a great deal about it, and to remember that it was God who spoke that commandment, and he requires you to obey it.

"Honor thy father and thy mother." Do you know what it is to honor your parents? We hope you do a little, and that you wish to learn more about it. To honor them, you must love them as much as they love you, and then you will obey them, and not *pout* and be angry, when they tell you what to do. But there is one thing which we must tell you, so that you will be prepared to love and obey them, and be thankful to them and to God. We shall tell you in the words which Christ spoke to a man, when he was living in this world and doing good to the people. They are very wonderful words, and we hope you will think of them very often, and ask your parents to tell you what they mean, and then ask your good minister about them too. We are afraid that it will take you a long time to understand them, however, unless you ask the Lord Jesus to teach you and to send the Holy Spirit to show you their true meaning. The words we are talking about are these, which you can read in your Bible in the third chapter of John:—"Ye must be born again." Yes, dear reader, if your heart has not been born again, and if you should die, as some children do, you cannot see the kingdom of God—you cannot go into Heaven and be happy.

Think about this very solemnly, and we pray God for Christ's sake to save your precious souls. If you begin by seeking for a new heart, you will be prepared to "honor your father and your mother," and then you will have God's promise to make you happy. We shall say no more to you now, but by and by we will write to you again a little more about filial duties, or the duties you owe to your parents.

FIRST OF AUGUST, 1838.

In our second number, we took notice of the fact, that the apprenticeship system in the West Indies is about to be thrown away as a "vile thing." We desire now respectfully to suggest to *Abolitionists*, the propriety of taking a suitable notice, by public meetings and addresses, or in some manner, of this great and most auspicious event. In itself, the entire deliverance from the horrid thralldom of SLAVERY, of nearly a half million of human beings on one day, that day very near at hand, is sufficient to elicit the praises of God's people; for verily "it is the Lord's doing, and marvellous in our eyes." And if we, with the eye of reason and faith, follow down the current of the influence this event will inevitably exert, as it shall flow over our own country, it will be difficult to find language to tell how deep and solemnly affecting our debt of gratitude already is, that such a fountain of such a river is unsealed by Divine Providence. Benevolence and true self-interest conspire to this result. May not, then, ministers and churches prepare themselves, with *Abolitionists* every where, to join on that day, in the shouts of jubilee, which hundreds of thousands will raise *unextinguished* in the British West Indies.

Let the timid, who are always far in the rear of every glorious moral reformation—always so full of caution, prudence, discretion, and wisdom, that they have no "bow-

els of mercies"—who have *all the way* been holding upon the skirts of the "too bold, and hasty, and rash men," like Wilberforce and Clarkson, to pull them back from "too much haste"—let such men desist a little, now the fruits of this "unwise haste" are seen on the glowing fields of the West India Islands, "shaking like Lebanon." Do not let them give themselves quite so much anxiety for us "rash men," who are striving to do something in the same great and holy work. Unwise as we are, we occasionally consider what we are doing, in the light of that wisdom, the feeblest ray of which out-shines the full-orbed glory of their own—we mean the wisdom of Him "who taketh the wise in their own craftiness." We ourselves are not yet half awake to the wants, the sufferings, the griefs, the untold agonies of our brethren, whom no whisper of hope has ever reached. If we place our souls, and the souls of our wives and children in their souls' stead, our apathy will be rebuked.

JAMAICA FREE.

The brig *Frances*, Capt. Smith, arrived at New York, from Kingston, on the 2d inst., and brought the joyful news that the Assembly of Jamaica, on the 8th of June, being the 4th day of their special session, passed the bill for terminating the apprenticeship on the first of August, *without a dissentient voice*.

The following is the announcement which heads the editorial column of the *Jamaica Royal Gazette*, June 9th, 1838. "It has been decided by the Honorable House of Assembly, that the remaining two years of the apprenticeship of the prædial laborers shall be abandoned, and that entire, complete, and unrestricted freedom shall take place on the first of August next, in this Island."

TEXAS.

The Richmond (Va.) Religious Herald, with which we are happy to exchange, contains the following editorial article, which seems to have been written with care, particularly touching *one word* and the Society to which Missionary operations in Texas are commended. Perhaps, we are a little jealous of Southern writers on a few subjects, and may have been betrayed into a misapprehension of the writer's "true intent." If so, we hold ourselves ready to receive correction from him in this, as we have in the case of Mr. Kincaid, of whom we said that "He went, we believe, from Virginia."

The editor, as the reader will see, speaks of Texas as a "State." It is admitted to be such, we know—an independent State; but the connexion in which the word *State* is used, indicates to us that the Editor was far from being unwilling, by speaking of "this young and flourishing State," to leave the impression of very fraternal feelings on the mind of the reader, as though if not now and yet a member of the fraternity of "these United States," the time might not be remote, when she might be numbered with them.

Again, he speaks of "the Baptists in that State," and again of Texas as "the most important portion of our continent;" and "as standing much more in need of missionary labor than the most destitute of the Western States."

Putting these things together, we believe that the Editor did pen this article with his eye on the future annexation of that "young" slaveholding country to this, and with the intention of so moving the religious public, Baptists especially, that they would be more inclined, or less disinclined, to the admission of it as a component part of this already too widely extended nation.

Are our suspicions true? or are they groundless? We indulge no unkind feelings in making these inquiries, but, since "to the hearts core," the North is or will soon be, as thoroughly Anti-Texasian as she will be Anti-Slavery, it is important that no misapprehension exist in regard to the views and wishes of the Baptists in the different sections of the country.

Of the appeal being addressed to the Home, instead of the Foreign Missionary Society, we have only to say, that we are of opinion that the labor in Foreign lands, whether Canada or Texas, ought to be done by the Foreign Missionary Society, especially, as this Society has labored for years in a place no more remote than Georgia, among the Indians. If it is replied that the rule observed is the use or non-use of a foreign language by the people, we submit to those who know about the State of things in Texas, whether there is not as much of the *foreign* among the native Mexicans, and French Louisiana immigrants in Texas, as among the Cherokees formerly of Georgia.

We are not opposed to Missionary operations in Texas, neither will we contend against the work being done by the Home Missionary Society; but we wish for fair, "high-minded" dealing on this *exciting* topic from beginning to end; and, if Missionaries are to be sent to Texas, let them bear the Bible to the slave as well as to his lordly master, and preach to that master, from the 58th chapter of Isaiah, and all the rest of that holy book—"Let the oppressed go free—break every yoke."

TEXAS.

We perceive that the Methodist Missionary Society have promptly sent another missionary to Texas, to fill the vacancy occasioned by the removal of the lamented Dr. Ruter. The Presbyterians and the Cumberland Presbyterians have each several missionaries in that important field of labor. The population is rapidly increasing, and must

continue for a long period to increase.—Many of the emigrants are Baptists and are urgently soliciting to be supplied with Baptist ministers. Now is the time to make a permanent impression on that young and flourishing State, to lay a foundation which shall place the denomination on a commanding eminence, and ensure its future prosperity.

If the opportunity should be neglected, we shall lose the vantage ground, and instead of one of the first, the Baptists in that State, may, for years to come, be a feeble and straggling body. We ought, to use a homely figure, to strike while the iron is hot. We hope that our Home Mission Society will have an eye to this matter. We consider Texas at the present moment as the most important portion of our continent; as standing much more in need of missionary labor than the most destitute of the Western States.

"MUSICAL CONCERTS ON THE LORD'S DAY."

We may have something more to say on this topic hereafter. At present we insert the following from the Protestant with the single remark, that facts may be stated which show that *Romanists* are not guilty *alone*; and, therefore, as fair dealing ought to be had every where and towards all classes of people, it appears to us a duty to bring out such facts as exist and go to put Protestants very nearly on a level with the Romanists in this matter. The sin is no more venial on this account, however.

Among the artful devices of "the working of Satan," which recently have been displayed, thereby to sustain the anti-Christian apostasy in this republic, no one is more pernicious than the musical concerts on the Lord's day evenings, which are now repeated twice or three per month, and which constitute a source of immense revenue to the Jesuit priesthood. That ungodliness is a complex contrivance of dissipation and Romanism.

It commenced in the year 1836, by "Sacred concerts" as they were deceitfully called, which were continued at Niblo's and Vauxhall's gardens, almost every Lord's day, throughout the summer. Thus the open Sabbath breaking began in a manner which afforded no apparent ground for suspicion, that it was a contrivance of the Romish Priests for their own aggrandizement; and yet subsequent circumstances verify, that they are the authors of that immoral nuisance.

They well knew that to establish a Sunday evening's musical concert in their own edifices, and under their own auspices, would startle the community, and arouse even the timid Protestants. Other persons, therefore, were enlisted in the Devil's service, who might temperarily wear "the livery of Heaven;" as a decoy for the thoughtless and the men who "have the form but deny the power of godliness."

The cupidty of the proprietors of those places of public resort was tried, and found available for the unholy designs. Profligate musicians from the Theatres were easily engaged; as the major part of that debauched confederacy are Italians, Germans, French and Irish nominal papists—and many of them choristers in the different mass-houses of New York. The Roman priests therefore secretly impelled their minions; and the scheme was arranged. The city authorities who would arrest and imprison, disgrace and fine any preacher of the gospel, if he attempted to address a crowd of Sabbath breakers at the rail road depot in the Bowery on the Lord's day afternoon, supinely permitted thousands of the intemperate, the sensualists, and the infidel, to assemble under the pretext of a "Concert of sacred Music." The Jesuits realized that the theatre would not be a proper place for their encroachments; they therefore craftily selected two spots where the cool of the evening could be enjoyed amid the voluptuousness of music and luxury; and which would not repel *squeamish* persons who object to historic buffoonery; and who might be deluded inconsiderately to suppose that the chants of music to religious words are not incompatible with the devotions of the sanctuary. Scarcely a remonstrance was heard; and the pulpit generally was dumb upon that dreadful iniquity. "Men slept and the enemy sowed tares among the wheat." "The harvest passed away, the summer was ended;" and the municipal authorities did not interpose their authority.

Protestant ministers sounded no alarm. Editors of religious papers did not "cry aloud, and lift up their voices like a trumpet, and show the people their transgressions." Isaiah lviii 1.

BLACK RIVER BAPTIST ASSOCIATION, N. Y.—The Minutes of this Association have been kindly forwarded to us by Br. Edward Seagrave, now at Lowville, in that State, as we shall be pleased to have the Minutes of all similar bodies sent us.

The Association met in the village of Copenhagen, June 13, 1838. Introductory Sermon by Elder O. Wilbur, who was also chosen Moderator, and Elders E. Clark and R. Z. Williams were chosen secretaries.

The statistical table is as follows:—Restored 11; Added by Baptism 166; Added by Letter 100; Dismissed 94; Excluded 33; Died 16; Present number 2809.

The Bible Society, Domestic and Foreign Missions, Ministerial Education, Tract Society and Sunday Schools and Bible Classes received due support; and we are happy to see that the poor slave was not overlooked, neither the sin of licentiousness esteemed "a too delicate subject" to be considered by Christians.

The following resolutions were adopted, and, in a note, we are informed that a resolution on Temperance was adopted, but having been mislaid, does not appear in the Minutes.

Is it not time that the friends of these three great causes in New England, as they belong to the one great cause of Christ, be preparing themselves to introduce and firmly

to sustain, similar resolutions in the several Associations to which they belong at the approaching sessions? Threats to "keep such things out" ought not to deter any one from doing their duty—nay, such threats ought not to be made.

N. B. We shall be gratified, if our brethren, in their correspondence with us, will take the trouble to copy and forward such Resolutions as have been passed in their several Associations the last two or three years on these subjects.—Ed. *Chr. Rr.*

Resolved, That we believe the cause of the Abolition of Slavery, according to its relative importance, should be recognized among the benevolent operations of the day; and that it is the duty of Ministers of the Gospel to speak out plainly and boldly in behalf of the oppressed, however it may come in contact with the prejudices, politics or selfishness of the human heart.

Whereas we believe that the 7th commandment is deserving of that place in the decalogue which God has given it: Therefore

Resolved, That we esteem it the duty of Ministers of the Gospel and private Christians, boldly to denounce the sin of licentiousness, and in public and in private, recommend entire virtue among all classes of the community.

The report was accepted. Several of the resolutions were supported by appropriate addresses and all unanimously adopted.

"ABOLITIONISM ABOUT OVER."

We are not careful to count the number of times we have heard it said that "this Anti-Slavery excitement will soon be over." "Facts are stubborn things," and the following are

FACTS.

1. No longer ago than 1830, the Abolitionists were *laughed at*, they were "so few and feeble."

2. Now, in only eight years, they have become "so many and powerful" that the South is very much *alarmed*." They have about 1800 Societies.

3. The American Anti-Slavery Society received into its Treasury during the year ending in May last, \$32,534 63, whereas the American Bible Society received only \$29,790 74. At this rate of progress we are of the opinion that "Abolitionism will soon be over" the ten thousand impediments in the way of its march, and will triumph "over" the wicked "prejudice against color," at the North, and "over" the entire slavery of the South. Then "it will be all over."

SUPREME MEANNESS EXCELLED.

"In deepest depths, a deeper still explored."

The editor of the Pennsylvania Freeman, has given a very accurate account of the speech of Alvan Stewart, Esq., of Ulica, made in the New England Convention last May, and we make the following extract from it, to hold up to our readers a LIKENESS, not of one man only, but of a mighty host of men, who have of late "prided" themselves on their superior wisdom and even goodness and dignity, in standing forth as "Defenders of the peculiar Institutions of the South." Ought we not to blush in the presence of such? Verily, we may well blush for them and hide our heads that they are Americans. Nothing, but deep and very speedy repentance, can save them from the withering retribution of all coming generations, whatever rank they may occupy at present in the State or in the Church.

The speech of Stewart was a masterly exposition of the disgraceful *meanness* of slavery, and its apologists. After drawing a picture of the detestable and essential abominations of the system—of the meanness of those, whose hands, too soft for honest labor, were fit only for stealing the laborer and his hire—whose boasted bravery and manliness shrink from the fair field of free discussion—and whose "chivalry" is manifested in whipping women—and who barter their own children for the wine upon their tables, and sell their own flesh in the human shambles, to pay the price of their luxuries—he exclaimed, "Is there a *meaner* being on earth than the slaveholder—more morally loathsome—more miserably vile? Yes—the northern apologist—the paid pander and pimp of the slaveholder—the mercenary tool; the bribed instrument for doing that which even the mean and vile employer himself—steeped as he is in pollution—a disgusting moral abomination before God and just men, cannot stoop to! Yes, sir—the Northern apologist for slavery—the instigator and defender of mobs—I care not who he may be—whether a Governor, a judge, or an Attorney General—oh, sir, he is the meanest wretch that crawls upon God's earth!"

JAMES T. AUSTIN, the Attorney General of Massachusetts, sat with a blanched countenance and quivering lip, at a little distance from the speaker; as the words of honest indignation and ineffable scorn burst from the lips of the latter—almost every eye in the crowded assembly turned full upon the Pilgrims, an elaborate vindication of slavery; and desecrated Faneuil Hall by a defence of the mob at Alton, and the murders of Lovejoy. Every glance that fell upon the guilty dignitary, proclaimed to him in language of awful emphasis—THOU ART THE MAN. He will remember that meeting to his dying day.

MR. KINCAID. In the Christian Reflector it is stated that this devoted missionary went from this State. This is a mistake, brother Kincaid is, we believe, a native of Pennsylvania. He had been laboring in that State previous to his departure.

Richmond Religious Herald.

NAHANT BANK. An injunction against the Nahant Bank's proceeding any further in its business, has been issued by the Supreme Judicial Court, sitting in this city.—Lowell Cour.

SLAVERY JUSTIFIED.

With the following notice we have been very much amused, nay, pleased. The book "is intended to impart accurate information," &c. We, by the way have seen South Carolinian "domestic institutions," and have some "accurate information." Again, the book is "to remove an unfortunate prejudice," &c. How this sounds in our ears! Pity, that "an unfortunate prejudice" should exist against so amiable a thing as slavery! for

"Disguise thyself as thou wilt,
Still, slavery, thou art a' wholesome draught!"
We recommend that its apologists lay in a life-store of the good "old" wine, and when they die, bequeath a quantity to their offspring. So did our fathers at Bunker Hill and elsewhere! "ARGUMENTS IN FAVOR OF IT." This is cheering. Only give us one sound argument in its favor, and we stand ready to put on its silken chain and wear it in triumph amidst the "faces of flint" now so set against it at the North, especially by those who are always saying—"We are as much opposed to slavery as any body, BUT!"—So would we put such opposers to the blush, forsooth.

"Slavery in America; by a South Carolinian."—(This is a review of Miss Martineau's work on the same subject, (says the New Yorker,) and is intended, in the language of the author, "to impart accurate information in relation to one of the most interesting and important domestic institutions of the South, and thereby remove an unfortunate prejudice now existing. It justifies Southern Slavery upon the principles of necessity, and contains more arguments in favor of it than we have ever before seen embodied in any single work."

"Arrah! Patrick, this same slavery is the sweetest liberty in the world—it is—depend there's an unfortunate prejudice about it—there is, though. I would be dying in liberty a long time now, if I might live in slave slavery an hour or two—I would. There, Patrick—there's 'more argument in favor of it than ye've heard these many a day, and there is."

We publish the following letter, from a worthy brother in Connecticut, to show what interest is taken by some in that state, in the holy cause of liberty, and in the existence of our paper. It may be proper to say that the writer had previously sent us the names of several subscribers; and, two days after the above letter was mailed, he wrote again sending us nine more, with money and the remark—"there is no difficulty I think in obtaining twenty subscribers or more in this town."

Dear Sir,—I have been led to fear of late that you had not received any communication from me. I have written to you twice, not however, requesting an answer; but as the commencement of your paper has been deferred from time to time, I felt anxious to know for a certainty the last conclusion respecting it, whether or not we may expect such a paper before the public. There is certainly, a demand—a pressing demand for such a paper as is portrayed in your *Prospect*, and had I the means possessed by some of Christ's professed people in Mass. and Conn. not the want of one, three, or 500 dollars should hinder the commencement of this paper at this alarming crisis: for such it appears to me is the present time. A circumstance which has recently taken place in ——— will, I think, greatly illustrate this truth. You, probably, have heard of it, for it has gone far and wide. Soon after the cruel murder of brother Lovejoy, Mr. COLVER, as you well know, of New York, took the field. On his way from that place to Boston, he gave us a call, and preached once in the new (Baptist) Meeting-House. You must believe me when I tell you that in that House and in that Pulpit, he was denied the privilege of defending the rights and pleading the cause of the oppressed Colored Man, but I rejoice to tell you that the number of the objectors was small, and, I think, it may be restricted to the dozen and 3 or 4 others. I think that I value the relationship I hold to the church, but, if I were certain that I should this day be called before the tribunal of heaven to give account of my stewardship, I should feel that I was doing God service in holding up such facts as the above to the gaze of the world.

Finding no quarters among his own denomination, he was consequently under the necessity of taking shelter under the patronage of the *Congregationalists*, where he lectured two evenings to a crowded audience and with great effect. On taking his leave of us, he gave us a promise to call again in 8 or 10 days, on his return; but, being providentially called another way, he has not been able to redeem his pledge until the last week. And now we can truly say that we have had an intellectual feast. Twice he lectured upon the immediate abolition of Slavery—once upon Temperance, once more upon Human Rights, besides, on Sabbath last he gave us three gospel sermons of a highly valuable character. Resolves have been made, a constitution framed, and a Society organized, bearing the name of the Connecticut A. S. Society, under the Presidential chair of the Rev. H. F. ———, the Baptist Minister. 230 signatures have already been obtained. The probability is, that when the Constitution shall have been circulated through town, the Society will number 600 Members. Men are saying,—give us more light. Although the subject would seem to commend itself to every man's conscience, yet by reason of the fact that Clergymen have come forth in battle array against our cause, men have stumbled and are stumbling. Oh that light and influence might burst forth, like the Sun shining in his strength.

W. W. B.

["The Legislature of Maine at their last session passed an act in relation to the settlement of the public lands, which among other provisions contains the following—

"Whenever twenty or a less number of individuals shall each select a lot of 100 acres of land, and give satisfactory bonds that within three years they will erect a grain and grist mill on the same, the land agent is authorized to give a good and sufficient deed thereof, without further consideration, save the settling duties required by law."

OBITUARY.

Died, July 18, very suddenly, Mrs. ANGE LINE BOICE, the wife of Mr. John Boice, of Worcester, aged 25 years. Mr. and Mrs. Boice were united in marriage March 6, 1838. They had but just entered into the conjugal relation, when death severed the bonds of union. Mrs. Boice was in the enjoyment of as good health as usual on the morning of the day of her death. She died with her family as usual, and expressed her satisfaction in having so great a variety of early vegetables, and the hope that she should enjoy them through the season. But alas! how uncertain is life. Early in the afternoon, she left her residence to go a little distance in the neighborhood, and before she returned was overtaken by a shower. She hastened to the nearest house, and when within about twenty rods, she fell in a fit, as was supposed. She was carried to the house, and died in about two hours. Mrs. Boice had been a worthy member of the Baptist church in Leicester, nearly seven years. We trust, she has left the church militant to join the church triumphant. May her removal be sanctified to her bereaved husband and relatives, and to the church.

Died in Worcester, July 22, Mrs. TAMAR B. DANA, wife of Mr. Ebenezer Dana, after a lingering and distressing illness, aged 45 years. She had been for years an exemplary and devoted Christian, and highly esteemed by her Christian friends. She was first united to the Baptist church in West Boylston, while under the pastoral care of Rev. Nicholas Branch. She was subsequently united with the church in West Sutton, and, for about two years past has been connected with the Baptist Church in Leicester. In her death the husband has lost an affectionate companion, his children a kind mother, and the church a faithful and worthy member.

For the Christian Reflector.

ALWAYS HARPING ON ONE STRING.

MR. EDITOR,—One of the objections brought against the Abolitionists is, that "they are continually harping upon one string," while they are silent on every other subject which is of as great, if not greater importance. While there are many Abolitionists who seem to be well balanced, who are able and willing to aid in carrying forward every good and benevolent object which presents itself, whose hearts glow with an ardent desire for the conversion and spiritual prosperity of those immediately around them, I fear there are some who have given our opponents too much occasion to think that the abolition of slavery engrosses their whole thoughts and attention. Some who have espoused the abolition cause, when they see the degradation in which the slave is held, the wickedness and cruelty of the system, feel their heart stirred within them, and are driven on by the desire to have the African race raised to that standing in society to which their rights entitle them, to a zeal which is extravagant. They find many of their neighbors do not agree with them in the manner of setting them free; they enter into conversation with them upon the subject, and they may, through their zeal, harbor feelings towards these neighbors which are repugnant to the spirit of Christ; or they may have wrong feeling towards the slaveholder, or those in authority. Or they may indulge in such feeling towards those of their brethren, who differ from them in their relation to this subject, as to drive from their hearts those lively emotions which the religion of Jesus Christ is alone calculated to kindle. But, if the Abolition cause is of God, the more religion we have, the more we shall love our neighbor as ourselves; and then, the direct tendency of striving to meliorate the condition of man, will be to deepen the work of piety in our own heart; and, if we go forward with right feeling and in a proper spirit, we shall feel willing and desirous of aiding in any noble object which has for its end the raising of not only the poor African, but the whole human family, both from temporal oppression and from the slavery of sin and the bondage of Satan. I would not say any thing to cool the ardor of any one engaged in the emancipation of the slave, yet I would say that I hope that no one will let this carry him to such a length that he cannot attend to any other great religious duty.

The suggestion made by our young friend "A," is certainly worthy of serious regard, though we are of opinion, that while one professed Abolitionist has too much zeal, very many have too little. Even after all that has been written on this subject, there is, among the professed disciples of Christ, a strange and alarming apathy. We hear much said about "the excitement," but where is there any very great excitement among our churches and ministers, or even among reputed Abolitionists? True, "the wrath of man worketh not the righteousness of God," in any cause, but we are in little, if any, danger of having our hearts burn with too much love to the slave, or the slaveholder, or our country.

The present number of our paper contains, we are aware, an unusual amount of matter on the subject of slavery;—but it is not because we are so engrossed with this that we forget other subjects. We mean to give all subjects their due share of attention and room, but sometimes one subject will predominate and anon another. One idea ought not to be overlooked here, viz: A leading, though by no means the exclusive, object, for which our paper has been established, is to "plead for the oppressed—the dumb," who are not allowed to plead for themselves. We only desire to see this cause of Christian benevolence brought up from its past neglect and placed on a level with every other good cause, that all may march peacefully and harmoniously together onward towards their destined triumph. "Support the weak," is a Gospel injunction, which is illustrated in the life and example of our great Lord and Master. When, and so long, therefore, as any one

good cause is, by the many, feebly supported, and especially, so long as it meets with little support and much opposition, then it is that its friends act rationally if they give it special support. Let the preaching of the Gospel to Christians and to the ungodly, continue to be the great work of the ministry—and let every Abolitionist zealously co-operate with his minister in this work; but, while this is done, let not the work of "breaking every yoke," be left undone.

SCHENECTADY, N. Y.—Within about two months previous to the 3d inst. it is hoped in the judgment of charity that there have been in that city and vicinity upwards of four hundred conversions to Christ, including about sixty students connected with Union College. On the 17th ult. Elder Knapp buried with Christ by baptism nineteen professed friends of the Savior in the presence of thousands who assembled on the banks of the Mohawk to witness the interesting scene. On the succeeding Sabbath eighteen more professed their faith in Christ by a submission to this ordinance. On the first Sabbath in this month, fifteen obedient disciples were immersed in the likeness of the Savior's death, and on the same day fifty-six baptized believers received the hand of fellowship and were united to the church. Already sixty-five have been added to the Baptist church since the commencement of this glorious revival of the work of God.

Eastern Baptist.

The following extract from a communication of a correspondent of Zion's Advocate, who has spent three years in the South-West, gives a very affecting view of this great and almost untaught city:

"The Baptists in New Orleans are few and scattered. No Sabbath-going bell summons them to their house of worship; no Baptist minister is located in the city, and the little church has lost its visibility for want of a true shepherd to lead them into the green pastures of the gospel. Several preachers have labored there for a few weeks or months at a time, but have made no permanent settlement."

TEMPERANCE IN OHIO.

The City Council of Cincinnati have taken a bold stand: the ground they have assumed is the true ground. All the best interests of the city demand that they should be sustained.—They cannot retreat—the rubicon is passed—they must be sustained, or the army of grog-sellers will again overrun the city.

A report recently adopted by the Council declares that the business of keeping coffee houses is not one which is 'to be countenanced and sustained in the city'; and further, that it is 'an employment of malignant influence, enabling a few to prowl for plunder upon the many, producing no harvest but crime, inculcating nothing commendable to learn, [one] with which it is of evil omen to associate, and which is surcharged with contagion as deadly as the fabled mischief of Pandora's box.'

'An employment of malignant influence'—a truth now written in letters of light on the whole face of society. 'Enabling a few to prowl for plunder on the many'—and will the many patiently continue the victims of this legalized robbery? will they not sustain our city authorities in checking it? 'Producing no harvest but crime'—crime and wretchedness; not the least trace of virtue to be found growing out of it from beginning to end. This again is plain, unvarnished, unquestionable truth. Fellow citizens, shall our apathy and the clamors of the few who are seeking for plunder, any longer constrain our council, guardians of the public health and safety and morals, to legalize, protect and encourage an employment so mischievous and deadly! Up! Speak! Let us expel the foe, and save the city.—West. Temp. Jour.

TEMPERANCE IN KENTUCKY.

In Maysville, Ky., the city council have passed an ordinance, that they will license no coffee houses, unless a majority of the householders on the side of the square where it is to be kept, petition to have the license granted. Thus they have thrown the responsibility, and the whole responsibility, upon the majority of the people. Coffee houses are prohibited, unless a majority are at the pains to have a license given. We like this better than the feature in the Cincinnati ordinance, which requires a majority of two thirds to exclude coffee houses from a block or section of the city.—ib.

EFFECT OF ABOLITION MOVEMENTS UPON THE SOUTH. We have daily evidence that the pure principles of universal liberty promulgated at the North, are finding their way to the consciences of inhabitants of slaveholding States. A gentleman in Florida is making arrangements for the emancipation of several hundred slaves, and has written a letter to a colored citizen of Philadelphia, informing him of his purpose.—Whittier.

EFFECT ON THE SOUTH. If the people of the free States, were all converted from the delusion of slavery to decided opposition to it, would that effect the abolition of slavery at the South? Many tell us it would not have the slightest effect. We think otherwise.

Rev. John Rankin, who was born, brought up, and educated in Tennessee, says in a letter to an abolitionist, dated Dec. 2, 1834: "Were public sentiment in the free States correctly formed and embodied, it could not fail to make such impression on the slave States, as would doubtless effect the entire abolition of slavery." Many others from the South have expressed similar opinions. But Mr. Rankin is a friend to our cause. Let us hear an opponent Mr. Hamilton of S. C., in an official report to the Legislature, asks: "Are we to wait until our enemies have built up a body of public opinion against us, which it would be impossible for us to resist, without separating ourselves from the social system of the rest of the civilized world?" Why should we doubt when our friends and enemies at the South are convinced that our success is certain if we persevere?

SUMMARY OF NEWS.

COUNTERFEITERS ARRESTED.—On Tuesday evening last, three fellows, named John Chapman, Richard Harris, and James Moore, arrived in the Cleopatra from New York, and commenced passing counterfeit money immediately upon their arrival. They first went to the shoe store of Mr. T. J. Work, and next to Messrs. Hudson & Putnam's, but did not succeed at either place in getting off any of their money. They finally succeeded in passing a bill upon Mr. Charles Griffing, and being rather suspicious looking fellows, information was communicated to the police, and in an hour or two, all three were arrested by constable Ripley. They were examined Wednesday afternoon, and one of them [Harris] bound over for trial. The other two were remanded for further examination. A roll of bills amounting to \$90 was found at the foot of a post near where they were arrested—all counterfeit. They are on the State Bank, Boston of the denomination of \$10—various numbers—letter 1—dated Dec. 2, 18 5—signed Geo. Homer, Cashier, E. A. Bourne, President. They are tolerably well executed, but on inspection, both signatures appear very much as if written by the same hand.—Chris. Sec.

TREMENDOUS EXPLOSION.—The Northampton Courier states that on the night of the 12th inst. some daring villain set fire to the Powder Magazine, in Pittsfield, Mass. containing 800 pounds of gunpowder, which blew up with a most tremendous explosion, damaging every building in the vicinity, by breaking in roofs and windows, prostrating barns, sheds, &c.—Two or three churches were injured materially. The explosion was so heavy as to be heard 14 miles; estimated damage \$5000. Two boys have been arrested charged with firing the magazine.—ib.

A SMALL AFFAIR.—A Western paper, in speaking of a Steamboat explosion, says that a great deal of unnecessary talk had been made about it, as only fifteen lives were lost! Sure enough—what is the use in making a racket about the loss of fifteen lives? It might just as well have been a hundred, we suppose the editor thinks, with only the same amount of carelessness that it took to kill fifteen.—ib.

Mr. Albert Hale, of the firm of Palmer & Hale, Philadelphia, was drowned at Cape May, on the 14th inst.—ib.

SUICIDE.—Mr. James Day, committed suicide on the 3d inst., by hanging in a barn at his residence, in Norwalk, Conn. He was but 18 years old, and left a young wife to mourn his end. Insanity is supposed to have led to the act.—ib.

SHOCKING. A Cincinnati paper of a late date says:—A full grown hog caught a child in its teeth, at the door of a house, in the alley running from Main to Walnut streets; and before it could be rescued from the jaws of the ravenous animal it was mangled to such a degree that its life is despaired of.

SPLENDID MUNIFICENCE. We are happy to learn, from recent conversation, that a wealthy and liberal citizen of New York, has given a princely sum for the establishment of a public library in that city, which is likely to eclipse every other establishment of the kind in the country. We shall doubtless soon be furnished with the details, by the journals of that city.

BANK COMMISSIONERS. We understand that the Chief Justice of the Supreme Judicial Court has granted an injunction, on the application of the Bank Commissioners, against the City Bank in Roxbury; the hearing of the complaint will take place this week.—Boston Patriot.

EARLY PRODUCT. Full grown ears of Indian corn, the product of the present season, were exhibited in our market, on Monday, 16th inst. They were from the farm, in Lynn, of Mr. William Osburn, Jr., of this city. Mr. Osburn produced the earliest corn, last season, having had it on the 5th of August,—about three weeks later than this.—SALEM OBSERVER.

A MAMMOTH BELL. Mr. N. P. Ames of Springfield, has just cast a bell for the City Hall, New York, weighing nearly eight thousand pounds, which, we believe, the largest by two or three thousand ever cast in this country. It is, in sober truth, a mammoth bell. The common church bells by the side of it, look like mole hills by the side of Mount Tom. It is a perfect bell every way.

THE GREAT VALLEY. A writer in the Knickerbocker speaks of the Mississippi Valley as one that has no parallel on earth. Its length may be estimated at not less than two thousand five hundred miles; and its main breadth at from twelve to fifteen hundred. He adduces many facts to prove, that it was covered by an immense ocean, and that the great change was brought about by repeated and long continued volcanic convulsions. He describes the valley as not only the most delightful, the richest, the fairest portion of the earth, but capable of sustaining a population of a hundred millions.

PROVIDENTIAL.—On Monday last, Andrew, son of Dr. T. Chadbourne, had gone without the knowledge of his parents to bathe in the river. After tea his father walked down by the river side, and without knowing why, went up the bank of the river half a mile to a spot where he had not been for several years before. As he approached, he saw a couple of boys at play in and about the water. When he had nearly reached the place he saw one of the boys struggling and sinking—the boy was going down the third time. The Dr. ran and throwing off his hat, plunged in and rescued him, and lo! it was his own son. A few moments more would have been too late.—N. H. OBS.

Steamboat Accident.—The steamboat Rio, bound up the Mississippi, yesterday, at the head of Five Mile Island, five miles above the city, when pushing out from a wood yard, collapsed a fue, blowing off the head of one of the boilers. The steward, a black man, was instantly killed; five children, deck passengers, were severely scalded. A black boy about 14 years old, was also badly scalded, and considerably injured in the head. The pilot brought the wounded to the city in a yawl. They were conveyed yesterday evening to the hospital. We have not been able to learn the names of any of those injured.—St. Louis Repub. 12th inst.

TERRIFIC STORMS IN VIRGINIA.—A letter from Goochland, Virginia, published in the Richmond Whig, under date of the 28th ult. says:—

We had three of the most terrific storms last night, in rapid succession, between 11 and one o'clock, ever witnessed in any latitude. Fourteen flashes were simultaneous with the thunder, all apparently striking in the yard, and there could not have been less than 12 or 1500 distinct discharges of electricity, more or less near. Milton could alone have conveyed some idea of the tremendous sublimity of the scene. No mischief, however was done, that I have heard of except to the wheat. In the last cloud, the wind for a minute and a half threatened to destroy every thing, and the wheat has been prostrated in many places. Rain was greatly needed, but not to fall in that style.

LARGE COLLECTION.—During the late anniversary of the Wesleyan Missionary Society, held in London, upwards of THIRTY THOUSAND DOLLARS were collected. A sum unprecedented at any charitable festival.

THE SLAVE TRADE. A letter from Montego Bay, which we find in a late London paper, says:

"The slave trade is flourishing more than ever. A schooner brought in here, lately landed an immense number of poor creatures,—compared to the extent of accommodations for those on board, and shocking to relate,—they assert that during the latter part of their voyage the flesh of those who died was served out to them at their meals; of which they were not aware until some of the healthy people were killed for the same purpose. As the statement has been corroborated by many of the Africans, I fear it is true. It was first discovered by Mr. Evelyn, of the Customs, at Lucia."

ORDINATIONS.

Ordained, as pastor of the Baptist church in Parsonsfield, Me. 5th inst., Mr. Charles H. Green, late of New Hampton Institution. Sermon by Rev. Mr. McGregory.

On Wednesday, 11th inst., Rev. Hervey Hawes was installed as pastor of the Baptist church at St. Albans, Me. Sermon by Rev. A. Wilson, of Bangor. In the afternoon of the same day Inlah Withee, Chase Wiggin, and James Steward, were ordained as Deacons of the same church.

BRIGHTON CATTLE MARKET.

July, 16 At market, 200 Beef cattle, 28 Cows and Calves, 2200 Sheep, and 30 Swine. Beef Cattle—Prices have further declined: 1st quality \$7 50 a 7 75. 2d do. \$7 a 7 25. 3d do. \$6 a 6 50. Cows and Calves—25 to \$45. Sheep—A few lots ordinary at \$1 50 to 1 83: better qualities 2 25 to \$3. Swine—A very few only were retained; no demand in lots.—Boston Patriot.

OUR TERMS.

The terms on which the CHRISTIAN REFLECTOR is published, seem not yet to be accurately understood by some; we, therefore, once more state them.

To single subscribers \$2.00 a year. To an individual or company taking ten copies, the eleventh gratis. An individual or company taking twenty copies, will have three additional copies sent, if desired; or, if they prefer, they may have twenty-one copies and pay \$36.00—payments always in advance.

MEETINGS OF BAPTIST ASSOCIATIONS IN MASSACHUSETTS.

Barnstable, at Hyannis church, Barnstable, Aug. 8 and 9.
Worcester, at Worcester, Aug. 16 and 17.
Wendell, at Sturbridge, at Southbridge, Aug. 29 and 30.
Westfield, at West Springfield, Sept. 5 and 6.
Franklin, at Rowe, Sept. 12 and 13.
Warren, at Newport, R. I. Sept. 12 and 13.
Boston, at Cambridgeport, Sept. 19 and 20.
Salem, at Beverly, Sept. 26 and 27.
Old Colony, at Plymouth, Oct. 3 and 4.
Berkshire, at Pittsfield, Oct. 10 and 11.
Taunton, at New Bedford, Oct. 17 and 18.

ANTI-SLAVERY LECTURES.

Henry B. Stanton, of New York, will lecture here on Sunday evening next, the 26th, at 6 o'clock, and on Monday, the 30th. It is also expected he will be at Leicester, on Tuesday, the 31st, and at West Boylston, Friday, August 3.

Worcester, July 25, 1838.

1st OF AUGUST.

There will be a public meeting in the Methodist Church on Wednesday evening next, at seven o'clock, in joyous and grateful recognition of the entire Emancipation of the slaves in Jamaica, Barbadoes and Antigua, in the first two of which British W. I. Islands, Slavery is to terminate with the present month, and in the last it did cease with the 31st day of July, 1836.

An Address will be delivered on the occasion, by Rev. J. Horton.

PEACE.

The friends of peace throughout New England are invited to attend a convention at the Marlboro Chapel, Boston, on the 18th of September next, at 10 o'clock A. M. to adopt measures for the promotion of the cause.

MASS. BAPTIST CONVENTION.

The Quarterly Meeting of the Board of the Massachusetts Baptist Convention will be held in Worcester, on Wednesday, August 1, 1838, at 10 o'clock, A. M. A general and punctual attendance of the members is particularly requested, as business of importance will be laid before them. All applicants for assistance are requested to comply with the directions on a second page of the last Annual Report, a copy of which is sent to every Baptist church in the State. This is of great importance, to enable the Board to make judicious appropriations. As the circumstances of many churches have very much changed within a few months, it is desirable that all past applications, which have received no appropriations, and the applicants are still needy, should be renewed. All communications designed to come before the Board at the next meeting, should be sent to the Secretary, No. 79 Cornhill, Boston, previous to the 25th inst.

By order of the Board,
C. O. KIMBALL, Secretary.
Boston, July 17th, 1838.

BARBAROUS CUSTOM. A hunting party of twenty gentlemen, from Dana, slaughtered in one day, a week or two since, seven thousand birds and small animals. Had the farmers of Dana assessed upon themselves a sufficient sum to induce these gentlemen to forego their barbarous diversion, they would have saved their gardens and fields a much heavier contribution. Self-interest, if no better motive, should induce all persons interested in the work of cultivation to endeavor to prevent this wanton destruction of animal life.—Egis.

MARRIED.

In Mendon, Mr. Henry F. Whipple to Miss Caroline M. Merrill, both of Milford.
In Lynn, Mr. Henry Haddock, of Boston, to Miss Mary Farrington.
In Salem, Geo. W. Cleveland, Esq. to Miss Harriet Allen.
In Plymouth, Mr. James Pratt, of Boston, to Miss Caroline Bartlett.
In Portland, Mr. John B. Greenlaw, of Boston, to Miss Lucy P. Nash.
In Plainfield, Conn. Mr. Joseph A. Deane, of Taunton, Mass. to Miss Ann Tyler.
In Sutton, Mr. William T. Jennison of Boston, to Miss Sarah Harding.

DIED.

In this town, July 17, John S. son of the late Stephen Metcalf, aged 2-1/2 years; Mrs. Lucy Rich, wife of Peter Rich, Jr. aged 46; 22, Miss Hannah Rich, daughter of Peter Rich, Jr. aged 19; 25, Mrs. Sophia Billings, wife of Lorenzo Billings, aged 25.
In Rutland, on Saturday last, Louisa H., daughter of Geo. S. Flint, Esq. aged 11, and CLARRISA, daughter of Mr. Daniel Darling, aged 4. These children attended the same school and died of the same disease, the cancer rash. Their sickness was short. Louisa was in her place at school on Thursday. At 5 o'clock Sabbath afternoon, the bodies were carried to the Meeting House, where an appropriate address was delivered to the mourners, the public school, the Sabbath school, and a very numerous and solemn assembly, by the Rev. Mr. Clark.
Several other children are sick in Rutland with the same disease. At this season, parents should carefully guard their children from the too copious use of berries, and against all unripe fruit.

In Grafton, July 7, Mrs. Sarah French, wife of Mr. Cyrus N. French, and daughter of Mr. Richard Kimball of Ringe, N. H. aged 31.
In Sterling, July 11, of consumption, Mrs. Polly M., wife of Jonathan Burpee, aged 32.
In Northbridge, July 14, John H., son of Ebenezer Cadwell, aged 3 months.
In Lancaster, July 9, Mrs. Margaret Sweetser, aged 85.
In Templeton, July 19, Warren Bonney, formerly of this town, aged 33.
In Framingham, July 16, Mrs. Phebe S., wife of Mr. Jas. Whitmore, aged 55.
In Stow, July 4, H. Augustus Tower aged 70.
In West Cambridge, June 11, Mr. William Butterfield, aged 70.—July 16, Mr. Jonathan Butterfield, aged 59.
In South Reading, June 25, Miss Mary Ann Wiley, aged 33.

In the death of this amiable person we have lost a friend, whose disposition was kind and affectionate, and as a neighbor, obliging and peaceful. She early in life embraced the Christian religion and united with the Baptist Church in South Reading, and was, during her short life, devoted to the cause of Christ in that place.

ANTI-SLAVERY BOOKS.

THOMAS AND KIMBALL'S JOURNAL of a six months tour in the West Indies. Both editions.
NARRATIVE OF JAMES WILLIAMS, an American Slave. Both editions.
Together with a variety of Anti-Slavery publications, for sale by
THOS. J. BAKER, Periodical Agent,
3 doors south of the U. S. Hotel, Worcester, July 27, 1838.

LAW'S SERIOUS CALL.

ADDRESSED to all true Christians. This long celebrated book has at length been freed from its errors and eccentricities, by the Rev. H. Malcom, and is now worthy the perusal of all who desire for themselves or others a cheerful and active piety. It lays down in a particularly happy manner the mode and measure of giving to religious objects, and the best system for educating daughters. For sale by
DORR, HOWLAND, & CO.
Worcester, July 27, 1838. 3w

MALCOM'S BIBLE DICTIONARY.

EXPLAINING every important name, object, and term, in the Holy Scripture; and comprising a compendious geography, chronology, natural history, and commentary, especially adapted to the use of Bible Classes and Sunday School teachers, with fifty engravings and a map. For sale by
DORR, HOWLAND, & CO.
Worcester, July 27, 1838. 3w

BOOK AND JOB PRINTING.

HENRY J. HOWLAND, No. 5, Goldards Row, Worcester, prepared to print, in the neatest manner, at short notice, and on the most favorable terms, Books, Sermons, Oration, Reports, Catalogues, and other Pamphlets, Circulars, Visiting Cards, Business Cards, Shop Bills, Handbills, large and small, Labels of every description, Stage Bills, Way Bills, Hat Tips, Blanks of all kinds, such as Deeds, Receipts, Notes, Tax Bills, Pew Deeds, &c. &c. Persons wishing work done, are invited to call and look at his book of specimens.

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DORR, HOWLAND & CO.
Worcester, July 27, 1838.

THOMAS J. BAKER.

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Worcester, July 20, 1838. 1f

POETRY.

STANZAS FOR THE ANNIVERSARY OF AMERICAN INDEPENDENCE.

Written at Oahu, the capital of the Sandwich Islands, presented on the Fourth of July, 1822, and read in the assembly of Missionaries, Merchants, Captains, &c. conveyed there on that day.

COLUMBIA still prospers! our spirits rejoice,
'Tis the Land of our fathers, the Land of our choice;
Fair LIBERTY there, in her beauty is seen,
The fruit of all wholesome, her tree ever-green.

For conscience, our ancestors suff' red of old,
And when by its dictates they worship'd, were told,
That unless they conform'd, as the priests should direct,
The laws of old England should cease to protect.

In support of state-church then, both prius and fines,
For heresy's cure were prescribed by divines;
Nor engines of torture were left unemployed,
For who how'd not to bow, were maim'd or destroy'd.

A conduct so flagrant, fail'd not to create,
In the people a horror of church and of state;
By oppression's reaction, thus both were mourn'd,
And dire were the ills which humanity mourn'd.

Then multitudes fled from the land of their birth,
Though to them the most dear of all places on earth;
AMERICA'S bosom those Exiles received,
She promised them Freedom, nor were they deceived.

NEW-ENGLAND was planted; she gave her increase;
"Pilgrim-Fathers" rejoiced in a region of peace;
Though trials still met them, both many and great,
Sweet Freedom out-balanced the rigors of fate!

'Tis long since America cast off that yoke,
Which Britain, by pressing too closely, had broke,
In Science and Arts, now in Commerce and Trade,
To compete with the best, she is never afraid.

Her Government, formed upon Liberty's plan,
Has sprung from the Gospel, the interests of man,
The rules from that germ "a plant of renown,"
And o'er-shadows the earth, so majestic 'tis grown.

Yet must it be told, that the sons of the brave,
The founders of freedom, persist to enslave
The "sons of Africa!" Alas! it is so!
And still it continue! It shall not, O, no!

Arise, O, Columbia! shake off the disgrace;
In Liberty's Home, let not bondage have place!
Tell the cruel, the baseless, the leaders of slaves,
Desecration they cast on their forefathers' graves.

Be the sons of "America's Pilgrims" then true
To themselves, nor occasion their country to rue:
For the stigma of slavery branded upon her,
Endangers her welfare, and sullies her hour.

Wise, upright and just, let her face ever be,
Human as courageous, benignant as free;
Wherever they rest, or wherever they roam,
Be they blessings abroad, and three blessed at home.

GEORGE BENNET.

GOD IS LOVE.

Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Ocean's infinite expanse,
Heaven's resplendent countenance;
All around, and all above,
Hath this record—God is love.

Sounds among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirred;
All these songs, beneath above,
Have one burden—God is love.

All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies;
These are voices from above,
Sweetly whispering—God is love.

FREEDOM.

WOMEN AS PETITIONERS.

[Continued.]

Mr. Adams. I had but a little more to state. The woman was acquitted, as I have said on the ground of insanity; and I have seen the testimony on which that verdict was founded. It consisted of testimony in vague and indefinite terms, and mainly of the testimony of another colored woman, who stated on her oath that she did believe the woman, not to be of sane mind. She was asked, why? Her answer was conclusive: she asked, "would a mother that was of sane mind kill her own children?" alleging the fact itself as the chief foundation of her belief. That was all the answer she gave, and the jury, on that reply, and other testimony of a similar character, acquitted the prisoner.

Here is a single incident in the history of slavery in this District of Columbia of which I speak, because I was a witness to it. And now, sir, if this debate shall be properly reported, (as I have no doubt it will be,) and shall go throughout this country, I do not doubt but through the whole southern portion of the Union, there will be raised one universal shout, that the whole statement is "a tissue of prejudice and misrepresentation."

I have stated all this in reply to the gentlemen from South Carolina, who have told us that similar statements made by those two distinguished ladies of South Carolina whom I have referred to are *outrages* of misrepresentation and prejudice. I, for one, believe in the whole "issue" of facts stated by those ladies in communications addressed to their sisters in different parts of the Union. They are precisely that kind of misrepresentation a sample of which I have now given to this House in the facts I have stated. This I say, calling on that gentleman, or any other gentleman from that State, in answer to these insane ravings of mine, to state facts, and bring the proof that what I have stated is "a tissue of misrepresentation." I say that this story is but one of multitudes of the same kind, not perhaps equally horrible, but all of the same moral complexion, pervading that entire portion of the Union where man is held in slavery to man.

But this is a digression.
The crime of the petitioners whose memorials I have presented here, has been the signing of those memorials, which they did on the principle that the annexation of Texas cannot take place without extending and perpetuating the horrible system of which I have given to this House some of the native fruits, and these ladies of South Carolina have given many more. Their crime has been the signing of petitions against admitting Texas into the Union, because it will extend and perpetuate slavery. I say it

is no crime. I say it is not discredit to those ladies. I say it directly the reverse, being, on the contrary, highly honorable to them.

I do not, however mean to be understood as countenancing the general idea that it is proper, on ordinary occasions, for women to step without the circle of their domestic duties. I do not so consider it; and I say that, when they do so depart from their ordinary and appropriate sphere of action, you are to enquire into the motives which actuated them, the means they employ, and the end they have in view. I say farther, that, in the present case, all these, as well the motive as the means and the end, were just and proper. It is a petition—it is a prayer—a supplication—that which you address to the Almighty Being above you. And what can be more appropriate to their sex? Sir, it has occurred to me, when I have observed the attitude in which the slaveholder stands before this House, in comparison with that which these women have assumed in regard to it, that they present the personification of two of the Passions which has been drawn by one of the greatest poets of England. In his celebrated Ode to the Passions he gives to those which are of a harsh, strong and rigorous character, the male sex; while those of a soft, amiable, and tender kind, he represents as woman. After a description of Hope, as occupied in charming herself and all about her with her song, he adds

"And longer had she sung—but, with a frown
Revenge impatient rose,
He threw his blood stained sword in thunder down,
And with a withering look,
The war-demon trumpets took,
And blew a blast so loud and dread,
Were ne'er prophetic sounds so full of woe.
And ever and anon he beat
The doubling drum with furious heat,
And tho', sometimes each dreary pause between,
Dejected Pity at his side,
Her soul-aching voice applied,
Yet still he kept his wild, unalter'd mien
While each strained ball of sight seemed bursting from his head."

There is the slaveholder, and there is the female petitioner against the annexation of Texas.

[Mr. Campbell of South Carolina here rose. I wish, with the permission of the gentleman from Massachusetts, (Mr. Adams bowed,) to ask him to explain the consistency of this argument in two particulars. It is his object really is to prevent slavery, I ask whether he is not convinced that slavery will exist in Texas, whether she shall be annexed to this Union or not? And whether on this point, the only difference will not be in this: that if she comes into the Union she will get her slaves from the United States, and if she remains without she will get them from Africa? And whether, therefore, the effect of his opposing her admission is not the extension of the African slave-trade, with all those things which he has chosen to call the horrors of that trade? I should like to have him reconcile these apparent inconsistencies.]

Mr. Adams. It is not difficult to answer the gentleman's questions. I believe, if Texas is not annexed to this Union, that the time is not remote when there will not be a slave either in these States or in Texas. I believe that, if Texas is excluded, in the first place she will operate as a drain for the slaves from South Carolina; and that that State will be so drained of its slave population that the white inhabitants, including the gentleman and his friends, will be the first to urge the propriety of abolition. [Here many Southern gentlemen laughed.] It is so now in the West Indies. The slaveholders themselves are the first to emancipate their slaves, after having once tried the experiment of the effects of freedom. I say that, when the slaves shall have, to a great extent, been drained off, the interest of the slaveholder will prompt him to do the same here. It will then be his interest, as it is now his duty, to put an end to the whole system. And, if it shall once be abolished there—as in my prayers to Almighty God I nightly and daily invoke Him that it may be—slavery in Texas will fall off itself. A slave State, like Texas, could not exist between two States like this Union and Mexico, both free. But if Texas is to be admitted; and if we are to have lessons in philosophy, such as we have lately had addressed to us, teaching that slavery is a blessing and a virtue; if, I say, we are to have schools where it shall be taught to our children and youth that slaves are chattels—that slavery is a benevolent institution of God—and that shall be accompanied by the decree of a sovereign State, making it death to deny the doctrine—then, indeed, I believe that slavery will not be confined to the States south of the Potomac; and the inevitable consequence will be, that all laws against the slave trade are cruel and tyrannical, and that the slave trade ought to be restored.

[Mr. Campbell again interposed. The gentleman will pardon me, but I must take the liberty to remind him that he has not answered my question. It cannot be denied that Texas, if not admitted to the Union, will get her slaves from Spain, the West Indies, or Africa; and keeping her out is therefore but an indirect mode of cherishing and increasing the slave-trade. And I must inform that gentleman that the agitation of the question here has done more to rivet the system upon the South than all the false philosophy in the world ever has done, or can or will do. It has led to farther investigation of the subject at the South; and that investigation has satisfied all sound minds that slavery is neither a moral nor a political evil; and if we view the matter as mere philanthropy, it must be admitted that the system has been productive of great good. The investigation has relieved many minds from very painful and uneasy feelings by convincing them that slavery is no sin, and that as I have said, it is neither a moral nor a political evil.]

Mr. Adams. I am happy to hear what the gentleman has to observe, and equally happy to answer him. I thought I had given him an answer pretty directly in point. If slavery ceases in Texas, she will not get her slaves from any place. Is that no answer? But as to the theory which he now advances, if it be true, then the more slaves the better; and whether Texas shall get them from the United States or from Africa, is only a question of avarice, as to who shall breed these human chattels. The direct consequence of his theory is, that the slave

trade ought to be encouraged. It is a good thing. The more slaves the better. It is a benefit to them to be brought from Africa into this Christian country—a great benefit; and, therefore, it ought to be made as extensive as possible. I say that is a good and logical conclusion from the gentleman's premises. I am well aware of the change which is taking place in the moral and political philosophy of the South. I know well that the doctrine of the Declaration of Independence, that "all men are born free and equal," is there held as incendiary doctrine, and deserves lynching; that the Declaration itself is a farrago of abstractions, I know all this perfectly; and that is the very reason that I want to put my foot upon such doctrine; that I want to drive it back to its fountain—to its corrupt fountain—and pursue it till it is made to disappear from this land and from the world. Sir, this philosophy of the South has done more to blacken the character of this country in Europe than all other causes put together. They point to us as a nation of liars and hypocrites, who publish to the world that all men are born free and equal, and then hold a large portion of our own population in bondage.

But I have been drawn into observations which are here very much out of place; and which I probably should not have made, and certainly not with the force I have endeavored to give them, had it not been for the interruption of the gentleman from South Carolina. If he will put such questions, he must expect to receive answers corresponding to them; and he will receive not only my answers, but those of others who are far deeper thinkers than I, not only in this country but abroad; for this debate will go on the wings of the wind. The account of the gentleman's principles will come back from all parts of Europe and of the civilized world in hisses and execrations, that a man should have been found, in the highest legislative body of this free republic, to avow opinions such as we have just heard from that gentleman. I shall dismiss that branch of the subject now. If the gentleman is desirous of more, if he wishes to enter into a full and strict scrutiny of the question of slavery in all its bearings, either at this session or the next, and God shall give me life and breath, and the faculty of speech, he shall have it to his heart's content.

[The Chair here interrupted Mr. Adams, saying that he was out of order, and hoped that he would confine himself to the question on the resolution respecting Texas.]

[To be continued.]

CHILD'S DISAPPOINTMENT.



THE REFORMED MAN.

The following interesting account of one instance out of thousands, of the beneficial effects of the Temperance reformation, we copy, with the engraving, from a little book published in Boston, called the Family Temperance Meeting.

"One reformation of this kind has recently occurred within my own knowledge. The subject of it was ten years since, an industrious and respectable mechanic. A family of promising children were growing up around him; his business was good, and his prospects far for securing a decent competency; but unfortunately he imbibed a love for strong drink, in consequence, I believe, of at first using it for medicine. The habit insensibly increased, until it obtained a complete ascendancy over him. As is frequently the case, it affected both his temper and his reason, so that in his paroxysms of drunkenness, he who used to be a kind husband and affectionate father, resembled a demon, or a wild beast, let loose to devour and destroy. His partner frequently trembled for her life, and his children fled affrighted from his approach. The little property he had obtained by honest industry, was soon wasted, while the greater part of his time he was incapable of earning any thing. He was not always drunk, however, and in his sober moments he reflected with shame and horror on his situation. In this state of things a kind neighbor put into his hands some of the temperance publications of the day, showing the danger and guilt of intemperance, and stating the only remedy to be entire abstinence. He determined to try it and by the blessing of God succeeded. For more than a year he has not tasted ardent spirit. Peace is restored to his family; his wife, forgetting all that has past, again feels for him the affection of former days; his children are no longer afraid of him; the elder ones regard him with renewed respect, while the little ones fondle and him as he returns from work, and call him their own dear papa. From an early hour in the morning till late at night, the sound of tools is heard in his workshop; and his family, lately threatened with abject poverty, are now comfortably supplied with all the necessities of life.

"On the Sabbath, he accompanies them to church, and from the serious attention which he pays to the services, I hope that this outward reformation will be followed by that change of heart which is necessary for each of our fallen race."

A GOOD THOUGHT.—Says some one, if your enemy is forced to have recourse to a lie to think you, consider what a comfort it is to render it impossible for malice to hurt you without the aid of falsehood; and trust to the genuine fairness of your character to clear you in the end.

ELLEN'S DIFFICULTY.

I love children; and I pity him who does not love them. Their little fountains of fresh and sparkling thought; their infant minds developing like the buds of spring; their innocence, the joyous, mirthful innocence of childhood; how they pass like silver threads through the sober tissue of my life! I have often wondered at the heart of the child; it is as susceptible of an impression as the melted wax, and the impression it is indelible. One who would influence the child, must gain the heart first, and then the attention, the reason, the belief are his. The heart of the child is the mainspring of their every action. Children can think and be interested in serious subjects, but it must be through their feelings. And how few know how to go down into the mind of the child and draw out its sweets! How many good men, how many clergymen think the lambs of the flock—the lovely, gentle lambs, beneath their notice! The disciples of our Savior would have driven them away, and rebuked those who brought them to him. But the Savior encouraged them to come, and he took the children in his arms, and put his hands upon them. They are not below the notice of the angels: their angels are nearest the throne of God, watching them with the most tender interest, training, loving, guiding and guarding them.

My love for children often brings me into their society; and when I am there, I watch the operations of their minds, and wait for a favorable opportunity to throw in some seeds of truth which, perhaps, may spring up in the summer of their lives and bear fruit.

I have in my mind an instance which occurred several years since, and of which I have been sometimes reminded by the young friends who were present. Ellen, a member of my Sabbath school class, invited me to come and take tea with her and some of her companions; 'And,' said she, 'we want you to tell us some stories.'

I assured Ellen I should accept her invitation, and accordingly, at the time appointed, I was there. There was a room full of my young friends; and the hour before tea we were in excellent spirits, engaged in the lively sports of childhood. Who is there, who never turns back his thoughts upon this bright and sunny period of his life, and at times desires to flee the cares, the disappointments, the trials of manhood, and take again the straws and playthings of his younger years? When the tea things were removed, upon this occasion, and I had returned thanks to our heavenly Father for his repeated kindness to us, and asked him to give us, with all our other blessings, grateful hearts, with which to receive them; the little company kept their seats, and all eyes were fixed on me.

The Sunday previous Ellen had asked me a question in the Sabbath school, which I could not answer, and requested to have some time to think of the subject. The question she had put me, was this: 'Why does not God let us see him, as the angels do in heaven?' 'I am sure,' said she, 'if I could see such a kind and excellent being, I should love him as much as I love my father and mother.' I now brought the subject up again. 'Do you remember, Ellen, the question you proposed to me last Sunday? I have thought much of it, and I must, in the first place, thank you for suggesting to me a subject upon which I have had such delightful meditations. You think you should love God if you should see him, and wish to know why he does not let you see him, as the angels do. I shall try to have you understand this subject, by telling you the history of little Mary. When she was very young her father went from this country to another, where there lived a great and good King. He took his little Mary with him; and it was not long before some of her new acquaintances talked to her of the King. She had a great desire to see so great and powerful a being, whom every one seemed to love and to reverence. 'I know I should love him, and I should run up to him and kiss him,' she one day said to her father, 'and to-morrow you will take me to see him?' 'Yes, my dear,' he said, smiling, 'but you will find him a very different being from what you expect.'

"The next day Mary was very happy, when she found herself in her father's carriage, and going towards the palace. He was an ambassador from his native country, and was favored with the King's particular regard, on account of his wisdom and virtue. They stopped at last, and Mary saw so many going in with them, that she thought they were 'going to meeting,' and felt disappointed that she was not to see the King alone and without ceremony. Her surprise was very much excited at seeing the splendor of everything she passed; and her little heart began to beat very fast at the sight of so many great men and lords, and to hear their conversation as they stood waiting to be admitted into the presence chamber. I cannot describe these things to you, for I have never been in a palace; but I know our young friend was quite overcome with awe and fear, when the door was opened, and she saw the King upon his throne, with his crown upon his head, and his robes upon him, and his courtiers standing around, ready to obey his commands.' She trembled so violently, that her father had to take her up in his arms to comfort her. There was the good King, but he was too great for such a child. If he had spoken to her or even noticed her, she would have been much afraid. After a short time they left, and Mary was never so glad as when they were again at their own home.

The good King of whom I have been speaking was so secure in the affections of his subjects, that he often left his throne and without any attendants went out to visit his friends. As Mary's father was one of these, he called to see him a few days after Mary had been to the palace. Mary did not think that the kind and pleasant friend, who talked with her about all her plans, and took her up in his arms and called her 'my child,'—was the great King she had feared. Before he left, she had given her heart to him, and loved him almost as much as her own father.

"And so it is, my dear children, with God, who loves the young and loves to hear them call him their father. He does not show himself to you as he does to the angels, because he knows that you would fear and not love him. But he leaves his throne in heaven,—the King of kings, whose palace is filled with angels and archangels, comes and enters your dwelling and converses with you, and is interested in all your smallest wants and troubles. If you are sick, he sends one of his swift-winged angels to watch over you; if you lose your father or friends, he is a father to you; and when you die, if you love him, some angels are ready to take you and carry you up to him where you will be happy forever.

Religious Magazine.

MISCELLANY.

OUR DUTY AND POWER.

From the Oration of R. B. Little, Esq., July 4, 1838, before the Susquehanna Co. A. S. Society.

How often, when the champions of slavery themselves are compelled to admit the truth of all we say touching the magnitude and extent of the evil, and the appalling and certain death that lies wrapped in its folds, do they tell us they have nothing to do, the viper dwells not with them, and we should expostulate alone with those who have the power to kill. Surely such persons can have formed no correct view of the relation, political and moral, in which they stand to their brethren of the south, nor of the defence and support, which, unconsciously perhaps, they extend to that system whose horrors they admit. We not only have the power to do away the evil, but we are urged by the strongest considerations of both duty and policy, to exercise that power, in a fitting manner, for its abolition.

We have the power. All who know the weight and effect of moral influence, properly wielded and directed, will assent to this proposition. It is the great lever that has moved the world. Archimedes boasted that if he could find whereon to stand, with his machines, he could move the earth itself. But the moralist may wield a power as much greater than the fancied strength of that philosopher, as mind is greater than matter. At first, it may be confined to a single family or neighborhood; but it will go on, moving, exciting, spreading from city to city and state to state, diffusing one common feeling and one common impulse, till all are brought into harmonious actions. There are chords in every heart which will vibrate to the touch, and spread a universal sympathy over a land of discordant feeling and jarring interests. It is this mysterious union of feeling and emotion, that links together all classes and divisions of men, in the bonds of a common, but inscrutable, nature. Like the electric-aura, it passes with unseen rapidity from heart to heart; and is powerful, resistless, controlling.

MISSOURI AND ILLINOIS.

From a letter of the Editor of the Dedham Patriot.

"My readers will recollect that Missouri is a slave-holding State. The city of St. Louis is overrun with negroes, and every man is a staunch advocate of slavery—not in the abstract, but in its practical operation. The landlady, where I have boarded, owns two or three slaves. At table, a negro boy, about fifteen years of age, stood constantly behind my chair, to receive my empty cup, to pass the dishes, and obey my every call. The lady who presides never thinks of handing anything herself. The servant watches your motions with the closest attention, and keeps your plate constantly supplied. If you are compelled to wait a moment for any thing you desire, the servant is abused. If any thing is wanting—spoons, castors, bread, or any thing—the servant suffers. One morning, the landlady discovered a parcel of lumps in the salt-cellar, and poured forth a torrent of abuse upon the head of the poor, trembling slave, because he had neglected to pulverize it. A few years ago, a female slave belonging to the family, died very suddenly, leaving one child, a little girl about two or three years of age. This child, her mistress is now 'raising' for future service. The lady also owns two calves, which she is also 'raising.' A small pen is constructed in the back yard where the calves are turned loose; and there the little slave spends most of her time playing with dumb beasts. This, I presume, is considered fit intercourse for a black immortal! There were several sales of human beings at auction, while I was in the city, but I did not attend them. I saw enough of slavery elsewhere. The streets are full of negroes—men, women, and children. Sunday is a grand holiday with them, and they parade the streets, arm in arm, arrayed in their picked up finery, with all the pomp imaginable. They have a church exclusively devoted to their own use, and a preacher of their own color, Marriages of convenience are formed between the sexes, solemnized by the usual rites, but the contract is not respected either by the parties or their masters. Slavery is a vile institution, and the slaveholders themselves are ashamed of it.

ALTON. The question of Abolitionism is yet a volcano and an earthquake to the city. The rumblings of the internal fires are often heard. Suspicion and jealousy stand ready to kindle the flames at a moment's warning. Mr. Lovejoy's paper has recently been re-established here, under the title of the *Altonian*, but partly in consequence of an unwilling sufficient support, and partly, I suspect, in consequence of the dark threatening of the opposition, and the unfavorable aspect of the times, only three numbers were issued. It was a handsome sheet, and the original articles were written with much force and vigor.

The first thing a stranger sees, on arriving in Alton, is to seek out the scene of the Rev. Mr. Lovejoy's disaster. By accident, I happened to board in a family with a brother of that unfortunate man, and with some of his most intimate friends and supporters. The story of his opposition to slavery, and of his melancholy death, has been a constant theme of conversation in the family. One of the gentlemen above mentioned, has shown me the building where the *Osservatore* was printed, and described all the proceedings of the mob, on the spot. He was present, with a musket in his hands, when Mr. Lovejoy fell. A part of the ill-fated press lay covered with rust and mud. Some persons from Philadelphia, I am informed, recently carried a piece of it to the East, to be preserved as a sacred relic. They should preserve it in a glass case, with a charred

rib from the skeleton of the mulatto burnt at St. Louis, a brand from the Charlestown Convent, and a handful of ashes from the ruins of Pennsylvania Hall.

UPPER ALTON. Strolling through the town, I came unexpectedly upon a brother type, on the outskirts of the village—the printer of the Western Pioneer—a small Baptist paper, having a respectable circulation. I should as soon have thought of meeting the ghost of Wm. Morgan, as a printer in such a place."

HINTS FOR THE YOUNG,

ON A SUBJECT RELATING TO THE HEALTH OF BOY AND MIND.

RECOMMENDATIONS.

From the Boston Medical and Surgical Journal. Weeks, Jordan & Co. have republished in this Journal a small treatise of sixty pages, entitled "Hints for the Young, on a subject relating to the HEALTH OF THE BODY AND MIND, with additions by the author." At the time the chapters appeared in our pages, they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who would otherwise remain utterly ignorant of the various modes in which the mind is impoverished by solitary vice, and the body broken down by rash life after the uncontrolled dominion of the passions. One single circumstance will recommend it to the intelligent reading, thinking community, had it no other merit; viz. Dr. Woodward, of the Insane Hospital of Worcester, is the author.

From the Annals of Education.

In consenting to the publication of this little manual, Dr. Woodward has rendered a great public service. It is a work which, in its far more common and destructive than generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have deceived us, or that we are deceived, by the exaggerated claims of the work before us. It is a work which, if it could stand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may admit.

From the Boston Recorder.

It is something more than indolence of taste, would that it were anything short of vitiated moral feeling, that condemns the efforts of philanthropic individuals to expose the physical and moral dangers of vices "which are not fit to be named." It is a work which, in its far more common and destructive than generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have deceived us, or that we are deceived, by the exaggerated claims of the work before us. It is a work which, if it could stand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may admit.

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WORCESTER, MASS.

Bible in Miniature, with 25 engravings, Cummings's Spelling Book, Columbian Class Book, by A. T. Lowe, Easy Lessons for Infant Classes in Sabbath Schools, by the author of the Infant School Manual, 3d edition, Goodwin's Town Office, 4th edition, edited by B. F. Thomas, Esq. Infant School Manual, by Mrs. Howland, 8th edition.

My opinion has been requested respecting the "INFANT SCHOOL MANUAL," which I have carefully given, because it is a work of great merit. The fact that it has passed the sixth edition is the strongest recommendation its author need desire concerning its deserved prosperity.

Philadelphia, 10 mo. 22, 1834.

Lessons for Infant Sabbath Schools, by Henry J. Howland, 8th edition. Price reduced, New England Sheriff, by I. Goodwin, Pond's Murray's Grammar, 12mo, 30 cuts.

From the Preceptor of Leicester Academy. Having for the last year or more, made use of Pond's Murray's Grammar, with the opportunity of comparing it with most of the others in common use, we unhesitatingly give the preference to it, and recommend it as a liberally adapted to facilitate both the beginner and the more advanced pupil, in acquiring the principles of the English language. L. WRIGHT, J. L. PARTRIDGE, LUTHER HAVEN.

Leicester Academy, Nov. 7, 1835.

From Rev. David Austin, Principal of Monson Academy, Jan. 23, 1836.

Pond's Murray's Grammar has been used for some time as a text book in Monson Academy. I am fully impressed with its excellence. It contains every thing which is necessary for a beginner to know, in relation to the rudiments of the English language, methodically and perspicuously expressed. It is a commendable attempt to most confidence to school committees and teachers.

Pope's Essay, 18mo, bound, Questions on the Acts, for Sabbath Schools, by J. Longley, with a Map illustrating the Travels of the Apostles.

Rewards of Merit, new steel plate, 6 on a sheet, Rewards of Merit, copperplate, 15 on a sheet, Rewards of Merit, wood cuts, hymns on the back, 18 on a sheet.

Is on a sheet.

Second Class Book, by A. T. Lowe.

From Rev. Leonard Woods, D. D. Andover, Mass.

An examination of your Second Class Book has fully satisfied me that, in regard both to subjects and authors, the select on is made with judgment and taste. The book is, in my opinion, suited to an eminent degree, to the youth in our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information. J. M. WOODS, School Register, by Rev. Jonathan Gould, D. D. At a meeting of the Board of Overseers of the Centre School District, Worcester, Aug. 2, 1837: It was voted unanimously, that the School Register prepared by Rev. Mr. Gould, at the request of said board, having been in use several years, in the schools of this District, is found to be of great utility in securing the attention of teachers and pupils, as a teacher of the examinations more pleasant and satisfactory. It is therefore recommended to be generally used.

By order of the Board.

A. D. FOSTER, Sec'y.

Sabbath School Register and Class Book, by Rev. Dr. Gould, approved edition.

I should rejoice to see it introduced into all our Sabbath Schools, as besides promoting their general interest it will enable the teachers, with very little trouble, to keep a continued history of the schools, and thus be the superintending eye, and the necessary means to be employed in their annual reports.

The Child's Hymn Book.

Wilbur's Astronomy, 8 copperplates.

In addition to the above, they have constantly for sale a general assortment of School, Theological and Miscellaneous BOOKS, which they offer on the most favorable terms, by the quantity or single.

Also, a great variety of Books for Sabbath School Libraries, Question Books, &c.

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